ASTROLOGY IN VEDAS

HINDU ASTROLOGY
AUTHENTICATED
By Sacred Vedas

ASTROLOGY

IN

VEDAS

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PUBLISHER'S NOTE

(1) There is a misconception in some quarters that the holy Vedas recognise only astronomy and not astrology. This misconception has been very ably removed by the author by references to the chapters and verses from the Vedas.

(2) For the first time in the history of the astrological literature it has been shown on the basis of the recognised principles of spirituality why a particular planet is exalted in a particular nakshatra of a specific sign of the zodiac.

(3) Maharshi Parashar—the father of Indian astrology has laid down that the 7th house of the horoscope being 12th from the 8th denotes the negation of the traits of the 8th house. Based on this principle the 12th house becomes the house of the denial of the traits of the 1st house i.e. the body—physical, emotional and intellectual. The author has shown by references to the Upnishadas that this principle of Maharshi Parashar is spiritually oriented, for *moksha* in religion too is the denial of all body consciousness.

(4) The able author has shown the astrological significance of the names of various planets etc. and thereby established an intimate relation between the Vedas and the astrological science. A study of this book will surely add to not only your astrological but also to your spiritual knowledge.

Contents

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INTRODUCTION

(1) According to the great German indologist-Professor Max Muller, who spent his whole life in the study of the Vedas, "Vedas are the oldest books in the library of the world". In case, therefore, we find evidence in the Vedas to show that astrology was recognised by the author of the Vedas, it would obviously mean that astrology is the ancient most discipline in the annals of the world. It would also go to show that the Hindus, who have inherited the Vedic knowledge, have been the pioneers in this divine science.

(2) The Vedas are replete with astronomical and astrological references. In the remote past there was no distinction between astronomy and astrology. These were known by the common name of "JYOTISH" THE STUDY OF THE LUMINOUS HEAVENLY BODIES. As we shall show during the ensuing discussions, there are mantras both of astronomical and astrological import. Some quarters are of the opinion that the Vedas are, no doubt, scientific works, but they recognise only astronomy and not astrology. This view is not correct. We have definite evidence in so many of the Vedic mantras to prove that the Vedas recognise both astronomy and astrology.

(3) In fact the main aim of this book is to show that astrology has not been left out of the purview of the Vedic text. There are Vedic texts on which only an astrological construction can be placed. These texts have been specially dealt with in the present work.

(4) Students of the Vedic texts are aware of the fact that a study of the six angas or limbs of the Vedas is essential to an understanding of the Vedic texts. These angas or limbs of the Vedic knowledge constitute the Vedas as a whole and are as under :

(i) Grammer, (ii) Chhanda, (iii) Nirukta, (iv) Kalpa, (v) Shiksha and (vi) Jyotish.

Of the above six limbs "JYOTISH" has been linked to the eyes of the human system. In other words, astrology, according to the Vedic view, enables us to see what the Vedas want us to see—the spiritual truth.

(5) The declared aim of the Vedas is to lead mankind to the ultimate goal of "EMANCIPATION", "LIBERATION" or "MOKSHA". Hence astrology is held to help us in seeing our aim in life clearly. It thus justifies its epithet as a limb of the Vedas.

(6) The science of astrology, by the very fact of its being a limb of the spiritual Vedas, is spiritual both in its constitution and function. The basic and fundamental concepts of astrology are all spiritual in nature. For example, as we have shown in this work, the 12th house of the birth chart in astrology is the negation of the traits of the Ist house, i.e. the negation of the body with all its components, visible and invisible—emotions intellect etc. This concept of astrology is a purely spiritual concept, in as much as spirituality holds that the state of moksha for which the 12th house stands in astrology does not evince any action on the part of the body, mind or intellect.

(7) Again, as we have shown in this book, the sequence of the houses of the horoscope in astrology is "EVOLUTIONARY" in character and is designed to show the evolution of man from one stage to another until he reaches the spiritual perfection, denoted by the 12th house. The evolutionary role of the houses of the horoscope is in perfect accord with the spiritual aim of the Vedas to evolve man to perfection

(8) Even the excellence of planets, i.e. their exaltation is based on the Vedic principle, as is clear, for example, by the exaltation of the Sun in the asterism of "ASHVINI" in the sign Aries. The asterism "ASHVINI", in astrology, belongs to the planet Ketu—whom astrology declares as the significator of "LIBERATION" or MOKSHA. Thus the Sun gets exalted when located in the asterism of "MOKSHA". As the Sun is "ATMA"—the soul (SURYA ATMA JAGTAH TASTHUSHASHCHA") its exaltation in moksha needs no explanation.

A doubt can arise in this regard as to why is the Sun not exalted in the sign Leo or Sagittarius where also we have asterisms belonging to Ketu—the moksha karaka. The answer is that the sign in which a planet is exalted constitutes a test of the exaltation of that planet. Atma in moksha is in such an exalted state of existence that it is no longer touched by sin. Now there is no better sign than Aries to denote "SIN", for it belongs to Mars whose very name in astrology is "PAPI" or the sinful. Leo and Sagittarius, belonging, as they do, to the "SATVIC", Sun and Jupiter could hardly be expected to act as sinful surroundings.

(9) Similar is the case with every other planet ; everywhere the sign of exaltation is a testing ground for the planet that gets exalted in it. Moon, the emotional, can be tempted by Venus the sexual planet lord of Taurus—where Moon gets exalted. Similarly Mars the martial is tested by its bitter enemy Saturn in whose sign (Capricorn) it gets exalted, and so on.

(10) The names of the Hindu trinity, i.e. Brahma, Vishnu and Mahesh symbologically stand for the functions of "CREATION", "PROMOTION" and "DESTRUCTION" respectively, as we have tried to explain in this book on the basis of the symbols these deities are shown to hold in their hands etc. The symbolic presence of Brahma, Vishnu and Mahesh is found in the first trinity of the houses—Ist to 3rd of the horoscope, as the functions of the brain. The first house stands for the creation of the brain through the birth of the body. The second house stands for its promotion through "EDUCATION" which this house represents. The third house—the house of "CONFUSION OF MIND" shows the destruction of the brain. Similarly in the next **triplicity** : The 4th house—the house of "EMOTIONS" stands for "PLEASURE". In the 5th house, for its **acme** denoted by the cinema, the theatre, the club and other resorts of pleasure. The sixth house—the last in this triplicity denotes the destruction of pleasure through diseases and enemies which the 6th house stands for. Again in the next triplicity there is the birth of "SEX" in the 7th house, its promotion in the 8th and its destruction in the 9th—the house of morality and spirituality. Lastly we have the triplicity of "KARMA"—where the 10th house stands for the birth of

Karma, the 11th for its excellence and the 12th (the house of moksha) for its destruction.

(11) The stamp of spirituality is also manifest on the very names of the planets in the Vedas. "ADITYA" is the name of the Sun in the Vedas. The meaning of this term is "INDESTRUCTIBLE" and "STEADFAST"—traits well recognised by astrology in respect of the Sun. Soma is the Vedic name for the Moon. The word means pleasing gentle—traits of Moon in astrology. "ANGARAKA" is the Vedic name for the planet Mars. It means "RED HOT BURNING COAL"— traits of the cruel and violent Mars well recognised in astrology. "BUDHA" is the vedic name for Mercury. The word means learned, educated intellectual—all astrological traits of Mercury, "BRIHASPATI" is the Vedic name of Jupiter. This word means "THE GREAT PROTECTOR" "THE HUSBAND"—again traits of Jupiter well recognised by astrology. "SHUKRA" is the Vedic name for Venus. The term "SHUKRA" means the refined in every way, in body, in tastes, in eating habits, in dressing. These are all astrological traits of Venus. The Vedic name of Saturn is "SHANI". This word means "SLOW"—slow in motion, slow in understanding, slow in time—again all astrological traits.

(12) The mantras of the planets as given in the Vedas also give adequate hints in regard to the main qualities of the planets of astrology as we have tried to explain in the body of this book .In short astrology is a divine science, a part of the Vedic learning, intended to place before us a blue-print showing how man can reach perfection through various experiences in life. Astrology has, of course, its mundane uses, quite numerous, yet the basic concept of astrology is spiritually oriented.

Chapter 1

Planetary Concordance

During the course of the discussion of the astronomical and the astrological imports of the Vedic mantras, we have in every place stated the corresponding astrological roles of the various planets. In order that the identity of the Vedic and the astrological view be firmly established in the minds of the readers, particularly those who have no knowledge of the astrological texts, it is essential that we should give in one place the main traits and qualifications of planets as taught by astrology duly supported by the authentic astrological texts. We, therefore, give below, in brief, the astrological traits and characteristics of the 9 planets of Hindu astrology :

The Sun

(*i*) **As "ATMA" :** कालस्यात्मा भास्कर : (*JATAK PARIJAT* 2-1). The Sun is the 'Atma' or the soul of the 'KALA PURUSHA' i.e., it acts as the innermost vitality and source of strength to all that exists.

(*ii*) **As a King** : दिनेशचन्द्रौ राजानौ. (*JATAK PARIJAT* 2-2). i.e., the Sun and the Moon represent the political power.

(*iii*) **As Light :** प्रकाशकौ शीतकरप्रभाकरौ The Sun and the Moon denote "LIGHT". The word "LIGHT" here should be taken in its broadest sense as indicative of education and learning too. (*J.P.* 2-8)

(*iv*) **As the start of the old age** : पंचाशदर्को i.e., the Sun stands for an age of 50 years. Sun is thus not an infant nor youth in the astrological texts.

(*v*) **As colour of Copper** : ताम्र (*JATAK PARIJAT* 2-19).

(*vi*) **As valuable Ruby** : माणिक्यं दिननायकस्य (*J.P.* 2-21) i.e. out of the gems "RUBY" relates to the Sun. Ruby being the

most valuable of all gems appropriately represents the gem of the king of planets. (*J.P.* 2-26)

(*vii*) **As KSHATRIYA in caste :** द्विनेशरुधिरौ भूपालकौ i.e. the Sun and Mars represent the "MARTIAL" class. (*J.P.* 2-27)

(*viii*) **As male.:** नराकारा: भानुजक्षितिजगुरव: The Sun, Mars and Jupiter are "MALE" planets. These planets, when influencing by association or aspect, the factors for progeny, i e., the 5th house, the lord of the 5th house and Jupiter, indicate the birth of a male issue. (*J P.* 2-26)

(*ix*) **As bone in the body :** मज्जा स्नायु वसोऽस्थि : **marrow of the bones, nerves, fat and the bones :** RESPECTIVELY BELONG to Mars, Saturn, Jupiter and the Sun (*Jatak Parijat* 2-28). Bones form the basic supporting structure in the human system and as such is appropriately represented by the Sun—the "PIVOT".

(*x*) **As fond of "HEIGHT"** धरासूनुदिवाकरौ नभोगा दिग्बल-शालिन: स्यु: (*J.P.* 2-35). The Sun and Mars are in their strength when in zenith i e., the tenth house of the horoscope. The Sun being the highest in the solar system naturally likes to be above all and in the highest position.

(x*i*) **As a firm principle** रविस्थिर: (*J.P.* 2-27). This is in contrast to the Moon who is highly mobile (*See Chapter* 10). It would be noted that the only sign which the Sun owns i.e., Leo, is "FIXED" according to astrology.

(*xii*) **As father, prowess and wealth** : सूर्यादात्मपितृप्रभाव निरुजाशक्तिश्रियश्चिन्तयेत् (*J.P* 8-49). From the Sun should be considered father, self, prowess, health power and wealth.

(*xiii*) **As heat and "SATVIC" temperament :** पित्तात्मक: The Sun represents the humour called "BILE", has very few hair on its body being a "fiery" planet and is predominantly "SATVIC" in nature (being the soul) (*J.P.* 2-53).

(*xiv*) **Exalted when in the state of "MOKSHA":** अजवृषभ मृगाङ्गना कुलीरा झषवणिजौ च दिवाकरादि तुङ्गा दश शिखि मनुयुक् तिथीन्द्रियांशैस्त्रिनवक विंशतिभिश्च तेऽस्त नीचा: (*Brihat Jatak* 1-13). The Sun is considered by astrology in its highest point of exaltation, when occupying the 10th degree of Aries belongs to the asterism "ASHVINI", whose lord is the planet Ketu, who is recognised by astrology as the significator of the state of moksha.

As explained elsewhere, the sign Aries belonging to Mars represents sinful surroundings. Thus the Sun when in Moksha is uneffected by sinful and testing atmosphere of the sinful Mars.

(*xv*) **As Right Eye** व्ययगृहगतश्चन्द्रो वामं हिनस्यति अपरं रविः, न शुभगदिता योगा याप्या भवन्ति शुभेक्षिता (*J.P.* 6-52). The Moon in the 12th house afflicted leads to the loss of the left eye. The loss, however, does not take place, if the Moon or the Sun, as the case may be, is under good aspect. Thus the Sun represents the right eye.

(*xvi*) **As half a year :** अयनक्षणशारर्तुमासपक्षसमा द्विज ! सूर्यादीनां क्रमाद् ज्ञेया निर्विशंकं द्विजोत्तम! (*B P.H.S.* 3-34) i.e., the Sun represents half a year, the Moon only a moment, etc.

(*xvii*) **As heart :** In regard to the bad dasa of the Sun Acharya Varah Mihir says in shloka 12 of chapter 8 of "BRIHAT JATAK" त्यागी पापरति स्वभृत्यकलहो हृतक्रोड़पीड़ामय : i e., during the bad dasa of the Sun the person concerned forsakes things, engages himself in sin, is on bad terms with his servants and suffers through pain and disease in the region of the heart, and belly. The Sun, thus, represents the heart. It has been seen that in cases where the Sun and its sign Leo, along with the 5th house and its lord are afflicted by malefic planets, particularly by Rahu (who is notorious for sudden and unexpected action), one gets "heart attack".

(*xviii*) **As valour :** The king, in the true sense of the term, has to be of brave nature with prowess, so as to strike terror in the hearts of the enemies. This is so, for the texts lay down that the Sun when in the "UPCHAYA" (3, 6, 10, 11) houses, is a factor for victories over the enemies.

प्रतापाधिकः विक्रमं चातनोति रिपुध्वंसकृत,
क्लमः सन्तरेत् प्रतापानले शत्रवः संतपन्ति

(Chamatkar Chintamani shloka 3, 6, 10 and 11.)

The Moon

(*i*) **As mind :** चित्तमिन्दु (*J.P.* 2-1). The Moon represents "Chitta" or emotions of all sorts. Manas and chitta mean the same thing.

(*ii*) As **queen** : दिनेशचन्द्रौ राजानौ (*J.P.* 2-3). The Moon being a female factor represents the queen in the royal domain. The strong Moon thus leads to high status in life.

(*iii*) As **Light** : प्रकाशकौ शीतकरप्रभाकरौ (*J.P.* 2-8). The Moon is light like the Sun, though on a lesser scale.

(*iv*) As **a liquid** (Water) : जलाशयौ चन्द्रसुरारिवन्द्यौ (*J.P* 2-13) i e , the Moon and Venus are "Watery" in nature (because of their cooling effects).

(*v*) As **pearls** : मुक्ताफलं शीतगो (*J.P.* 2-1). Pearl is a watery product and white in colour. Water and whiteness are related to the Moon. Hence pearls are denoted by the Moon.

(*vi*) As **newness** : नूतनचारुचेलम् (*J.P.* 2-22). When the Moon shows the condition of articles, such as cloth, it is new and not old.

(*vii*) **Vaishya** : वैश्यराट् इन्दु (*J.P.* 2-26). The Moon represents the traders because it is intimately linked with wealth, and is also connected with business transactions.

(*viii*) As **a female** : शुक्रशशिनौ वधूरूपौ (*J.P.* 2-27). Being gentle cool, beautiful recipient, and changeful (like females in menses) Moon is considered a female.

(*ix*) As **blood** : रुधिर: (*J.P.* 2-28). Because of its comparatively fast motion in the body (as in the heavens) it represents blood.

(*x*) As **moving fast** : शीतकरश्चर: (*J.P.* 2-47 *and* 2-54). The Moon covers a distance of 30 degrees in about 2 days and 6 hours. While the same distance is covered by Saturn in two and a half years. That shows how fast Moon is.

(*xi*) As **wealth** : संपत्करश्चन्द्रमा (*J.P.* 2-49). Being in the nature of a royal personality, the Moon stands for abundance of wealth. In fact most of the "wealth giving" yogas in astrology are constituted by the strength of Moon.

(*xii*) As **beauty** : चारुतर: (*J.P.* 2-54).

(*xiii*) As **instrument of self realisation** : Astrologically speaking the Moon is considered as in "exaltation" when located in the 3rd degree of Taurus. This degree belongs to the nakshatra "Kritika", whose lord is Sun. Now Sun being the "atma" or the self it is clear that Moon representing the mind

is in its highest state when it has realised the soul (when it is in "Brahmakar Vriti"). The test of this state of exaltation is afforded by the sign Taurus—the sign belonging to the "Luxurious" Venus. In other words, mind in the realised state (Moon in exaltation) is not tempted by luxurious surrounding. It is because of her competence to realise "BRAHM"—the supreme spirit, that the Moon has been called by the Veda as ब्राह्मणानां राजा—the king among those who realise God.

(*xiv*) **As left eye :** व्ययगृह गतश्चन्द्रो वामं हिनस्यति (*J.P.* 6-52), i.e., Moon in the 12th house, if in afflicted condition i.e., under the influence of malefic planets, causes loss of the left eye.

(*xv*) **As mother :** नृपप्रसाद जननी (*J.P.* 2-49). A true mother loves all her children, and is enemy to none. We find in astrology that the Moon is enemy to none of the planets. That gives her the status of a mother.

(*xvi*) **As consumptive factor :** रन्ध्रस्थितस्यापि दशा प्रपन्ना देहस्य कार्श्यम् (*Sarvarth Chintamani* 13-29). Weak and afflicted Moon in the 8th house of a horoscope causes "emaciation", consumption, T.B. etc. Moon represents lungs as lord of the 4th sign and body as a whole as an ascendant. Its weakness, therefore, leads to such diseases as consumption, T B., dropsy etc.

The Mars

(*i*) **As strength :** सत्वं भौम: (*J.P.* 2-1). Mars is strength in every field. In the body it is muscular strength. In politics it is the strength of the armed forces. In psychology it is the strength of intellect. That is why Mars is called "NETA" (*J.P.* 2-2)—the general—the military man.

(*ii*) **As highly red in Colour :** संरक्तगौर: कुज: (*J.P.* 2-7). When Mars influences the body (ascendant) dominantly it gives red colour to it.

(*iii*) **As coral :** माहेयस्य च विद्रुमम् (*J.P.* 2-21). The coral is blood red in colour, and hence it aptly represents Mars from out of the planets.

(*iv*) **As burnt things :** कृशानुहतम् (*J.P.* 2-22). Mars is called by the Veda as अग्निमूर्द्धा i.e. "with fiery crest". Because of

its "Fiery" nature it represents wholly or partly burnt things, such as a partly burnt cloth etc.

(*v*) **As a male :** नराकारा: भानुक्षितिजगुरव: (*J.P.* 2-27) Sun, Mars and Jupiter are male factors. Being a representative of the armed forces and strength, Mars is appropriately a male principle.

(*vi*) **As a cruel factor :** उग्र: कुज: (*J.P.* 2-47). This fiery and strong planet is cruel in effect. That is why its influence injures or kills.

(*vii*) **As ambitious factor :** कामी धराकुमार : (*J.P.* 2-55). The red colour of the planet Mars is symbolic of the "RAJO GUNA i.e. activity and ambition Hence in the field of activity Mars is very prominent. It is no less active in "SEX".

(*viii*) **As a great soldier :** In accordance with the shloka number 13 of chapter 1 of "BRIHAT JATAK", already quoted earlier Mars gets exalted astrologically in the 28th degree of Capricorn. This degree belongs to the nakshatra "DHANISHTA", whose lord is Mars himself. The sign in which Mars is exalted viz. Capricorn belongs to Saturn, who is bitter enemy to Mars. It is, as it should be, for a soldier in the real sense of the term shows his best conduct as a soldier while in the enemy's camp. If he can retain his valour and character as a soldier there, nothing more exalted could be imagined about him. This is exactly what happens, for "DHANISHTA" being Mars' own nakshatra, he is in possession of himself even in the enemy's camp (Capricorn).

The Mercury

(*i*) **As speech :** वच: चन्द्रसून् (*J.P.* 2-1). Being highly intellectual Mercury expresses itself through speech, with which it has, therefore, an intimate link.

(*ii*) **As a boy :** कुमारो वित् (*J.P.* 2-2). Mercury is not only "KUMAR" in the sense of an heir, but it is true to its name "BOY" symbologically also. It denotes "BOYHOOD" and all that is connected with it, such as the desire to learn, desire to play, desire to follow others. Boyhood being an early age, the planet Mercury represents earlier part, in time, of every event.

For example, during its sub period in any main period, Mercury will give effects, good or bad, in the first quarter of its period.

(*iii*) **As the green colour :** दूर्वाश्यामलकान्तिरिन्दुतनयः (*J.P.* 2-7). Mercury has the colour of the green grass. That is why "PANNA" or green Emerald represents Mercury amongst the gems.

(*iv*) **As a benefic :** शुभाः शशिज्ञामरवन्द्यभार्गवाः (*J.P.* 2-8). Moon when strong, Mercury when alone, Jupiter and Venus are considered by astrology as benefic planets. These benefics enhance the qualities of the planets etc. when they influence by association or as aspect. In fact Mercury being highly learned is like "VISHNU" a most moral planet. When linked to personality i.e. the ascendant as the lord of the house of religion (9th), it makes a person a great server of humanity (as Mahatma Gandhi).

(*v*) **As knowledge :** वित् ज्ञो (*B.J.* 2-2). Mercury is called वित् i e. knowledge. Being in close proximity to the shining Sun, it imbibes light and knowledge. Mercury is, therefore, considered as the "SIGNIFICATOR" of knowledge.

(*vi*) **Jocular in spirit :** सतत हास्यरुचि (*B J.* 2-9). True to its boyish nature, Mercury is fond of jokes.

(*vii*) **Exalted if and when it has Compassion :** Astrology says that Mercury **is exalted** in the 15th degree of Virgo. This degree belongs to the nakshatra "HASTA", whose lord is Moon. Mercury is highly intellectual. In general "FEELINGS" do not go well with intellect. If intellect retains its logic and yet is compassionate to and considerate of others nothing could be more "EXALTED" about it. To cite an example from modern world, if the intellectual users of the atomic bombs can be compassionate towards humanity, it would do great credit to their intellect. Thus if the planet Mercury gets compassionate feelings of Moon without losing its intellectual acumen denoted by the sign Virgo, Mercury can be considered really in exaltation. The rationale of the exaltation of Mercury is in perfect consonance with moral, spiritual and psychological principles.

The Jupiter

(*i*) **As adviser :** सचिवौ जीवभार्गवौ (*J.P.* 2-2). Jupiter being conversant with all types of laws is competent to advise the government. All officials of the government whose duty is to advise the government are thus represented by Jupiter.

(*ii*) **As Comforts :** देवाचार्य: सौख्यविज्ञानसार: (*J.P.* 2-1). The preceptor of the devas or gods represents the comforts and amenities in life. Its influence on the 4th house and its lord ensures comforts of life along with the peace of mind. It is also a significator of विज्ञान i e. practical experience as opposed to mere theoretical knowledge.

(*iii*) **As a benefic :** शुभा: शशिज्ञामरवन्द्यभार्गवा: (*J.P.* 2-8). A particular planet may be weak in a specific situation, but if it is strongly aspected by Jupiter, it would give good instead of bad results. Jupiter's influence, like the evidence of a favourable witness turns the tables in favour of the native.

(*iv*) **As a yellow "TOPAZ" or "PUSHPA RAG"** (*J.P.* 2-21). The colour of Jupiter is yellow. The yellow colour of the "TOPAZ" therefore, represents Jupiter. When the traits and qualities of Jupter are found to be suffering by affliction, the wearing of the yellow topaz is prescribed in order to strengthen the traits of Jupiter through the concentrated yellow rays of this gem.

(*v*) **As a Brahmin :** विप्रौ जीवसितौ (*J.P.*2-26). Jupiter and Venus are considered as "BRAHMIN" planets. When these two planets are found influencing the lagna and its lord, by association or aspect, the native born is "BRAHMIN" by caste in the Hindu society. Elsewhere he belongs to the highest strata of society such as in the house of a priest or a teacher etc.

(*vi*) **As a male :** नराकारा: भानुक्षितिजगुरव: (*J.P.* 2-27). Jupiter represents "male" factors, wherever the question of sex is involved, As significator of "ISSUES" it represents the "SON". As elder co-born it represents the elder brother. As spouse it represents the husband in a female nativity. Its influence on the above factors of issues, co-borns and spouses make them "Male" in sex.

(*vii*) **Highly learned :** सर्वशास्त्राधिकारी (*J P.* 2-58). Jupiter is well versed in all branches of knowledge. Jupiter's strong aspect on the 2nd house and its lord gives high education, generally of a post graduate nature.

(*viii*) **As highly Moral :** सकलगुणसमेत: (*J.P.* 2-57). Jupiter's influence on the 10th house makes the native engage himself in good deeds of public utility vide Jatak Parijat 15-8.

(*ix*) **Exalted in Samadhi :** In accordance with the shloka number 13 of chapter 1 of "BRIHAT JATAK", already cited in this chapter, Jupiter gets exalted astrologically in the 5th degree of Cancer. This degree belongs to the nakshatra "PUSHYA", whose lord is Saturn. Saturn is the symbol of the absence of worldly goods, of "SHOONYA" emptiness etc. Jupiter the Spiritual planet naturally feels exalted in the state of "SHOONYA" or "SAMADHI". The sign Cancer belonging to the wealthy, fickle and sexy Moon is incapable of disturbing Jupiter in his state of Samadhi and affords a testing ground for this spiritual planet. Thus the fixation of the 5th degree of Cancer as the highest exaltation point for Jupiter is based on very valid spiritual grounds.

(*x*) **As wealth :** Shambhu Hora Prakash has given appropriate qualities of Jupiter that manifiest themselves in the ruling periods of this planet. These qualities, of course, include wealth. The shloka runs as under—

वृत्रारि पूज्यस्य दशाप्रवेशे सद्धर्मशास्त्रानुरतो विनीत:
भूपप्रसादाप्तमतो सत्कर्मयज्ञाभिरुचि सुशील:
देवद्विजार्चाविभुतासमेतो धनान्वितोऽत्यन्त धनै परिपूर्ण:
सुवर्ण रत्नाम्बर वाहनाद्यै: कलत्रपुत्रादिसुखसमेत:
सत्संग युक् स्वीय कुले वरिष्ठोऽत्यर्थनर: सत्त्वगुणान्वित: स्यात्
गुल्मोदरप्लीहागलामयाद्यै प्रपीडितश्चिन्त्यमिदं विरुद्धात् ।

During the course of the ruling periods of Jupiter, the native engages himself in pure duties, in the study of the religious texts, acts humbly, earns the approbation of the king (e.g. in case one is a government servant gets recommendation from his superiors for promotion), takes keen interest in moral and other acts of public utility, gives evidence of his gentle conduct, is engaged in the worship of God and the

Brahmins, is full of riches to a very high degree, has comforts from gold, jewels, nice clothes, conveyances, wife and son, is engaged in hearing good sermons and meeting the holy people, is recognised as the chief among the community, gets wealth definitely, and acts from high spiritual nature. In case, Jupiter is weak and afflicted, the native suffers from choleric and spleen troubles or troubles in the neck.

The Venus

(*i*) **As sex** : कामः शुक्रो (*J P.* 2-1). Venus is called "SHUKRA" in Sanskrit. The term means, inter alia, the semen which is intimately connected with the sex.

(*ii*) **As an adviser** : सचिवौ जीवभार्गवौ (*J P.* 2-2). Jupiter and Venus are advisers—Jupiter in the spiritual domain, and Venus in the material. In cases where both Jupiter and Venus influence the 2nd house and its lord, the native learns the law and where these two planets influence the ascendant and its lord too, one practices law.

(*iii*) **As a benefic** : शुभाः शशिज्ञामरवन्द्यभार्गवाः (*J.P.* 2-8). Venus is preceptor of the "ASURAS". As a preceptor it is inherently benefic in nature. Thus the influence of Venus by location or aspect enhances the traits and qualities of the house or the planet that receives that influence.

(*iv*) **As watery resorts** : जलाशयौ चन्द्रसुरारिवन्द्यौ (*J.P.* 2-13). Moon and Venus represent watery resorts. Naturally so, both are watery planets. People whose lagna and its lord are influenced by Moon and Venus take to such occupations as involve water in great measure, such as navy, navigation, canal department, aerated waters etc.

(*v*) **As a gem—diamond** : असुराचार्यस्य वज्रम् (*J.P* 2-21). Venus represents Diamond amongst the precious stones. The wearing of diamond by persons whose ascendant belongs to this planet i e. it is either 2 or 7, is conductive to their health, wealth and fame, as Venus is strengthened thereby.

(*vi*) **As a Brahmin** : विप्रौ जीवसितौ (*J P.* 2-26). Venus in the company of Jupiter when influencing dominantly the ascendant and its lord indicates the birth of the native in a Brahmin (or high class) family.

(*vii*) **As a female :** शुक्रशशिनौ वधूरूपौ (*J.P.* 2-27). Because of its cool, charming nature, Venus like the Moon is a famale factor. When Venus and the Moon influence the 5th house and its lord they indicate the birth of female issues. Similarly their influence on the 3rd house and its lord indicates younger sisters and so on.

(*viii*) **As wife :** पत्नीवाहनभूषणानि मदनव्यापारसौख्यं भृगोः (*J.P* 2-50). In the birth charts of males Venus is considered by astrology as wife. Thus all about the wife has to be studied from the 7th house, its lord and the significator of wife viz. Venus.

(*ix*) **As Vehicles :** वाहन (*J.P.* 2-50). Vehicles are related to the 4th house of a horoscope. When the 4th house, its lord and Venus, as the significator of "CONVEYANCES", are all strong and well aspected the native possesses good conveyances such as cars etc.

(*x*) **As ornaments :** भूषणानि (*J.P.* 2-50). As planet of luxury and embalishment par excellence, represents all types of ornaments and the instruments of "DECORATION". It also denotes face-cream, lip stick, ribbons, scents, garlands etc.

(*xi*) **As Cupid :** मदन The urge of sex is naturally associated with Venus who represents "SEMEN".

(*xii*) **Luxury :** सौख्यम् । As already stated Venus is a planet of "LUXURY". Hence luxuries such as singing, dancing, picnics, romances etc. are all intimately concerned with it.

(*xiii*) **Exalted when in sobriety :** According to shloka 13 of chapter I of "BRIHAT JATAK" already cited earlier in this chapter, Venus gets exalted in the 27th degree of Pisces. This degree relates to the nakshatra "REVATI", whose lord is the planet Mercury. Being a planet most given to luxury and enjoyment, Venus hardly likes the company of moral people. In pisces, belonging to the spiritual and moral planet Jupiter, it feels ill at ease, and yet since Venus is in the nakshatra of the learned Mercury, Venus learns "SENSE" inspite of being in the moral surroundings of Jupiter, denoted by the sign Pisces. To talk sense in the uncongenial spiritual circumstances is thus what constitutes exalted behaviour for Venus.

(*xiv*) **As a cultured planet :** Semen in the human system is itself the result of a great refining process, whereby the raw food that we consume is refined. By symbology all cultured, polished, nicely finished, highly embalished things, therefore, are represented by Venus. Left to choose, Venus would go in for "SUGAR CRYSTALS" rather than gur, silk cloth rather than khadi product, poetry rather than prose, music rather than plain speech, beauty rather than simplicity. Tr .t is why the astrological texts ascribe all fine arts to Venus. For example see the following shloka from "SHAMBHU HORA PRAKASH."

स्यात्पाके भृगुजस्य रत्नयुवती सद्वस्त्रभूषागम:
सम्मानं विविधं जनेषु मदनस्यापि उद्भवत्वं नृणाम्
गीतनर्तनवाद्यकेऽधिकरुचि सत्शीलादिके दामेमतिश्चनितराम्
सद्विक्रये वा क्रये । श्वेपिजित वित्तलब्धिरतुला
गोवाहनेभ्य: सुखम्, पुत्रेभ्यश्च कलि कुले चपलता
स्थानादभवेभेन्निश्चयात् । वैकल्यं पवनात्कफान्निजतनौ
चित्तादितप्तं मनो, वैरं नीचजनै फलसमुदितं सामान्यमेतद् भृगो:

During the dasa period of Venus one gains jewels, ladies, fine clothes, ornaments, honour, sex urge, great interest in vocal music, dancing, instrumental music, good manners, charity, engagement in the sale and purchase of goods, acquisition of accumulated wealth, comforts from cattle such as cows, conveyances like cars etc. In case Venus is weak and afflicted in the horoscope, one gets on bad terms with his sons. There is misbehaviour in the family, forsaking of the position, disease through the windy and phlegm trouble, worry in mind, and enmity with low class people.

(*xv*) As **strength :** भृगुर्वीर्यप्रदायक: (*B.P H.* 53-14). Venus gives strength. This is but natural as Venus represents semen which is strength. The term "VEERYA" in samskrit means both semen and strength.

(*xvi*) **As truth :** नेत्रसत्यवच: कलानिपुणतारेतो जलक्रीडितो (*U.K. v*-44) i.e. eyes, (Venus is lord of sign number 2—which stands foı eyes and as such represents eyes to some extent) speaking the truth, efficiency in arts, semen and playing in water are represented by Venus.

The Saturn

(*i*) **As sorrow :** दु:खमेवार्कसूनु (*J.P.* 2-1). Saturn being a planet of "PAUCITY" and poverty represents sorrow in astrology. It compels hard labour.

(*ii*) **As servant :** प्रेष्यस्तपननन्दन: (*J.P.* 2-2) Saturn being far away from the Sun is devoid of his rays, at least symbologically. Hence Saturn is devoid of light and knowledge. It, therefore, stands for "ILLITERACY" which generally gives poverty. Saturn is thus lowest in the grading of planets.

(*iii*) **As black in colour :** Being selfish and with the "TAMAS' guna, Saturn is of black colour. The distinguishing feature of the black colour is that it is imparted to articles that absorb Sun light completely and do not give back any of the seven colours of which the Sun light is composed. Symbologically, thus, Saturn is a selfish planet and hence also of black colour.

(*iv*) **As a malefic :** क्षीणेन्दुमन्दरविराहुशिखिक्षमाजा: पापास्तु पापयुतचन्द्रसुतश्च पाप: (*J.P.* 2-9). The Moon with less digits i.e. with less than 72 degrees from the Sun on either side of the Sun), Saturn, Sun, Rahu, Ketu and Mars are all considered as "MALEFIC" planets. These planets weaken or destroy the good effects of the house etc. over which they have their influence.

(*v*) **As Blue Saphire (NEELAM)** (*J.P.* 2-21). Saturn is represented by the precious stone called "NEELAM" or Blue Saphire.

(*vi*) **As desolate place :** उत्कर देश: (*J.P.* 2-24). Saturn is wanting in most traits. Amongst the lands it represents a variety that is devoid of vegitation.

(*vii*) **As sinful :** शनिधरापुत्रौ तम: स्वामिनौ (*J.P.* 2-26). Saturn and Mars are sinful in nature.

(*viii*) **As a eunuch :** षण्डप्रकृतिपुरुषौ मन्दशशिजौ (*J.P.* 2-27). Saturn and Mercury are impotent planets. This is particularly so when they act jointly on sex factors, to the exclusion of other influences.

(*ix*) **As longevity :** आयुर्जीवनमृत्युकारण विपत्संपत्प्रदाता शनि: (*J.P.* 2-50). Out of the 9 planets of the Indian astrology,

Saturn is the slowest, and as such it takes longer time to cover a specific distance. For this reason it represents long spells of time and longevity. A satrong Saturn in the horoscope is a factor that denotes good longevity for the native. In fact Saturn is "SIGNIFICATOR" for longevity, and without it no question for longevity can be astrologically considered. Longevity is "JEEVAN" or life, and hence the epithet "JEEVAN" for Saturn is there in the extract.

(*x*) **As calamity :** Saturn being a planet of sorrow and disease naturally brings about calamities in life through its influence (*J.P.* 2-52).

(*xi*) As **wealth :** (*J.P.* 2-50). Saturn is connected with wealth in its specific sphere. e.g. lands, agriculture, farming, labour, leather, coal, oil, mining etc.

(*xii*) **Exalted in contentment :** According to shloka 13 of chapter I of "BRIHAT JATAK" already cited earlier in this chapter, Saturn gets exalted in the 20th degree of Libra. This degree belongs to the nakshatra "SWATI" whose lord is Rahu, Now Rahu acts like the Saturn itself. In other words Rahu is as much a factor of poverty as Saturn is. In the sign Libra Saturn is in a luxurious position which can turn its head, poor as he is. But in exaltation Saturn still remains content in the nakshatra of Rahu, its friend and does not forget its days of poverty. For a poor man not to be intoxicated by the possession of wealth is really an achievement that makes it exalted in the real meaning of the term.

The Rahu

(*i*) **As "AHI" or Serpent :** (*J.P.* 2-4). One of the names of this shadowy planet is "AHI" or serpent. Rahu acts as poison and even as a serpent.

(*ii*) **As "ASURA"** (*J.P.* 2-4). Another name for Rahu is "ASURA" or demon. It is thus a malefic planet.

(*iii*) **As disease factor :** करोति अपस्मारमसूरिरज्जुक्षुद्दृक्कृमिप्रेतपिशाचभूतैः उदबन्धनेन अरुचिकुष्ठरोगैः विधुन्तुदश्चातिभयं नराणाम् (*J.P.* 2-81). **Epilepsy** is stated to be related to Rahu. Rahu being planet causing "FEAR" it can bring about the disease of

phobia, when Moon--the mind is afflicted by Rahu in a bad house, such as the 8th.

(*iv*) **Small pox :** मसूरि (*J P.* 2-81). Rahu generally acts like Saturn (Shani vat Rahu). When it afflicts factors for face, in company with Mars it can cause this disease. Factors for the face are the 2nd sign (Taurus) and its lord Venus, the 2nd house and the lord of the 2nd house.

(*v*) **Rajju—Hanging :** (*J.P.* 2-81). Rahu represents imprisonment, of which it is the significator. In extreme cases, acting in co-operation with Mars and Ketu on factors denoting mode of death i.e. the first and the 8th house, and their lords, it can bring about death by "HANGING".

(*vi*) **Hunger :** क्षुत (*J.P.* 2-81). Being a poor planet like Saturn, when acting on factors for food, such as the 2nd house, its lord and Moon, it can bring about trouble from unsatisfied hunger.

(*vii*) **Eye Trouble :** दृक् (*J.P.* 2-81). This trouble would be experienced when Rahu throws its malefic influence, by association or aspect, on factors denoting eye, viz; the 2nd and the 12th house and their lords as also the Sun and the Moon.

(*viii*) **Insect trouble :** कृमि (*J P.* 2-81). Rahu is a very dirty planet like Saturn and can naturally bring about trouble through insects and germs for which it really creates a breeding ground.

(*ix*) **Evil Departed Spirits :** प्रेतपिशाच । Rahu, like Saturn, denotes "DEAD" things, like leather, stones, lands etc. Hence the dead amongst the men can also be appropriately represented by it.

(*x*) **Imprisonment :** उद्बन्धन (*J.P.* 2-58). Rahu, like Saturn, is a planet of restriction. When Rahu, Saturn and the lord of the 6th house throw their "RESTRICTIVE" influences on factors standing for the body, viz. the ascendant and its lord, imprisonment, which is after all a restriction on the movements of the body, results

(*xi*) **Want of appetite :** अरुचि (*J P* 2-81). Like Saturn, Rahu is also a planet of "PAUCITY" and want. When, therefore, both Saturn and Rahu throw their exclusive influence on the digestive system (5th house and its lord) they give want of appetite.

(*xii*) Leprosy : कुष्ठरोग (*J P.* 2-81). As already stated Rahu, like Saturn is a factor for disease, particularly of the skin when it throws its dirty and disease afflicting influence on factors that stand for blood and skin, viz. Moon and Mars and Mercury (skin), it brings about leprosy.

(*xiii*) **Fear :** भयम् (*J.P.* 2-81), Being dark and shadowy, it naturally creates fear. This will particularly be the case if Rahu afflicts factors for the "MIND" is the 4th house, its lord and Moon.

The Ketu

(*i*) (*Jaimini Sutra* 2-45) कुजकेतुभ्यामैष्टिकम् There is a famous dictum in astrology कुजवत् केतु i.e. Ketu acts like Mars. In the Sutra of Jaimini cited above, it is said that when Mars and Ketu influence the 4th house, the house standing for one's residence, one has a house made of bricks. Bricks, we know, are processed through the fire to which both Ketu and Mars relate.

(*ii*) **As significator of "MOKSHA" or Liberation :** (*Jaimini* 1-2-69) केतौ कैवल्यम् i e. if Ketu occupies the 12th house from the "KARAKAMSHA" one gets liberation. This shows that Ketu is the significator for "MOKSHA". The word "KETU" has two main meanings : one is "FLAG" a symbol of "HEIGHT" and other "KNOWLEDGE" in the vedantic sense i e. knowledge of the identity of the human soul with the supreme soul. Both of these meanings justify the representation of Moksha by Ketu, for the state of "LIBERATION" is the highest one can aspire to, and is also one involving Knowledge of the supreme.

(*iii*) **As a killer :** विषादकर्तृ धनधान्यहर्त्री सर्वापदां मूलमनर्थदात्री रोगविपद्विधात्री केतोर्दशा स्यात् किल जीवहन्त्री (CHANDRA-ABHAR JATAK as quoted by the author of the DASHA PHAL DARPAN) i.e. the ruling period of Ketu brings about poisoning, causes loss of wealth, is root of all troubles, gives disease and also kills. Since Mars is a killer and Ketu always acts like Mars, it is but appropriate that Ketu in its dasa should have killing effects. This is particularly so when both Ketu and Mars have their influence on houses showing mode of death, viz. the Ist and the 8th houses and their lords.

(*iv*) **As wealth :** No planet is entirely bad. It may be bad in many directions, yet it can be very good in so many other directions. In regard to Rahu and Ketu vis-a-vis the question of finances, it may be stated that these shadowy planets generally act in accordance with the nature of the influence received by them. In "PARASHAR HORA SHASTRA" (See 34-16), it has been clarified that if Rahu or Ketu is located in a kendra house and influenced by the lord of "TRINAL" house, it gives Raja yoga effects i e , power and affluence. Thus it should be clearly understood that the results given by these shadowy planets is one under which they are located. In cases, therefore, where these shadowy planets are influenced, by location or aspect, by the benefic planets, they give very nice results in the matter of finance in their ruling periods. By "BENEFIC PLANETS" are meant those planets, who even. though malefics naturally, are benefic or the Raja Yoga planets for the specific lagna involved. For example, Rahu influenced by Mars in the case of people with Cancer or Leo ascendant, would give much wealth during its dasa. Hence we can expect wealth from Ketu and Rahu too.

Chapter 2

The Astrological Poetry of God

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति । देवस्य पश्य काव्यं न ममार न जीर्यति (*Atharva* 10-8-32) This is a remakable mantra of the Atharva Veda that explains in 'ALLEGORICAL" language the role of the heavenly bodies—the stars and the planets. Man has been enjoined to study these planets etc. as the "KAVYA" or poetry of the greatest of all poets—the God almighty. God has been given by the Veda hundreds of names—"INDRA", "MITRA", "VARUNA", "AGNI", "SUPARNA", "GURUTMAN", "SAT", "DRVA", "PRAJAPATI" etc. "KAVI" meaning 'the poet' is one of such, for we read in the mantra 8 of the "ISHOPNISHAD" :—

सपर्यगाच्छुक्रमकायमव्रणस्नाविरं शुद्धमपापविद्धं — कविर्मनीषी
परिभूः स्वयंभूर्याथातथ्येन व्यदधाच्छाश्वतीभ्य समाभ्यः

(1) God is enveloping all that exists. He is "SHUKRA" i.e., the most refined, and the subtlest of all principles. He is without a body like that of a man, and is therefore, not subject to diseases of the flesh or the nerves. He is most pure, untouched by sin. **He is "KAVI"—the great poet.** He has perfect control of mind. He is self existant and has been managing the affairs of the world from eternity. The supreme God has composed, as it were, some poetry that befits His supreme position. This poetry has some very distinguishing features of its own, which are conspiciously absent in the poetry of the mortals.

(2) It would be readily seen that the poetry of the mortals as we find it in our literature, is related to or describes events relating to only a specific and limited period of human history, unlike the poetry of the supreme whose poetry of the heavenly bodies describes events relating to "ALL TIME", i e., for so

long as the universe exists in the shape of the earth and the solar systems. The pen of God has written and continues to write the history of all men and women everywhere on earth. For so long as the world lasts, this history will be available, for study, to men of wisdom of all countries and all times in the shape of the birth charts of people born and still to be born. It is the indestructibility of the heavenly bodies, the planets etc. that is denoted by the word "न ममार" in the Vedic mantra cited above. The book of God is thus available for study for all time and does not suffer from the defect of human literature which is limited in its build up and is seen not to last for all time.

(3) In as much as the planetary positions and those of the other heavenly bodies are always efficatious to the fullest extent as instruments of prediction or divination, everywhere and at all times, it is also true that the "KAVYA" or poetry of the almighty does not become old or obsolete like that of the mortals.

(4) The word "DEVASYA" is significant. Its use in the context of the "SHINING" heavenly bodies is most appropriate, for the word "DEVA" itself means the "SHINING" or "EFFULGENT" and is but appropriate for the author or the creator of the shining stars and other heavenly bodies.

(5) What a wonderful "KAVYA" He has produced—a kavya that deals with all types of characters—good, bad, indifferent of various shades and degrees and covering the life history of all possible characters, everywhere and too numerous to be mentioned. His work like Himself is unlimited in scope.

(6) We had occasions to go through the translation of the mantra by Pandit Shri Ram Sharma and Shri Kshem Karan Das Trivedi, and have noted with sadness that they have missed the astrological import of this mantra. These pandits consider this mantra as relating to the superior intellect of God or of a learned man. The mantra clearly refers to the "KAVYA" or the literary work of God, and in our humble opinion relates to astrology, knowledge of which is necessary for a proper appreciation of the mantra.

(7) The two qualifications given in the first half of the mantra mean: "It does not leave one that is near, but does

not see one in that position". These qualifications relate to the "KAVYA" and as such it means that the "KAVYA" is inexorable in its grip and does not leave any body that comes near its sway (i e. born in this world and therefore is influenced by the heavenly bodies), and yet it does not see or influence still some others who are very near it......that is to say that people whose fate or "PRARABDHA" is not involved are not in the grip of the planets, even though they are under their influence.

(8) The above ideas have been put, in the main, in black and white by us in an invocation to the supreme deity in the opening shloka of our small work "Hora Shatak" as under :—

आकाशपटले वितते हि अद्भुते ग्रहादिभिर्येन कृतं प्रयोगम्
लेखनकलाया खलु कर्मविषये काव्यात्मको ब्रह्म सदा हि पातु नः।

TRANSLATION : May the supreme poet, who having used the various planets etc. as His pen, has written on the wonderful vast expanse of the sky, as if on a black board, the life events of all men as dictated by their "KARMAS" in the past life, protect us.

(9) A "KAVYA" or the work of a kavi...the wise...has necessarily to deal with the life events of the "CHARACTERS" incorporated by him in his kavya. He has to bring out the moral and spiritual qualities of his "PATRAS" or characters together with the immoral and unspiritual episodes in the lives of the bad characters included in his book. The worldly poet thus endeavours in his limited way to deal with the good and bad deeds and traits of man.

(10) The almighty as a "KAVI" also performs a similar function though, of course, on a universal scale...universal both in time and in space. The position of the heavenly bodies...the stars and planets when studied through a horoscope prepared for man and where in the world for any time of birth gives details of the good and bad traits of man in all departments of his life. The "KAVYA" of God thus covers every man-woman, nay every being, including animals and other creatures in all its aspects and everywhere. It is the universality in time and space that distinguishes the work of God from the work of man. The horoscopes of all the beings

born in time anywhere in the world, being thus available at all times and at all places, clearly establishes the fact that this "KAVYA" of the almighty in the shape of heavenly bodies is both indestructible and everlasting for the period for which the creation of the beings is intended.

(11) The function that a worldly "kavi" performs through his characters in his work is performed by the almighty through the instrumentality of the planets and the other heavenly bodies. Planets are, in fact, the main instruments of divination in each and every system of prediction. Be it "NUMEROLOGY" or "PALMISTRY" or "RAMAL" or "SWAR"—planets are invariably to be considered in some shape or relationship.

(12) Take, for example, "NUMEROLOGY". In this mode or system of prediction, the meaning of the "KEY" digits has to be explained through the help of the traits of planets as taught by astrology. If the key word is 1, it denotes the Sun and all his qualities such as "light", "heat", "prowess", "power", "vitality", "pivotal position" etc. If it is 2 it denotes the Moon and all her qualities such as "compassion", "calm", "liquidity", "Motion", "sympathy" etc.

(13) Similar is the case with "PALMISTRY". We have, in the hand, mounts of "Jupiter", "Saturn", "Sun", "Mercury" and other planets. The good and bad results of the mounts concerned in the hands have of necessity, to be explained with reference to the traits and qualities of the planets, as propounded by astrology.

(14) The various shapes of the dots and lines that emerge as a result of the throwing of the "dice" in "RAMAL" have, of necessity, to be related to various planets such as the shape called "LAHIYAN" to Jupiter and "ULKA" to Saturn, and so on (for details see "RAMAL NAVRATNA").

(15) "SWARAS" also have been related to planets etc. It is thus seen that the planets are the inseparable parts of every system of prediction. It is so, as it should be, for as the mantra forming the head of this chapter intends, we should read the book of life through the planets etc.

(16) It may also be observed in this context that the English word "planet", like the word "daughter" does not fully convey the basic meaning of the moving body called "planet...". Just as a female child of man is called by the English as "daughter", by the Persians as "dukhtar" by the Germans as "Dochter", and so on; but no Englishman, Persian or German etc, is able to explain why the term "daughter" means daughter. When asked to explain the meaning of the term daughter, these nationals only shrug their shoulders and say that daughter means daughter by convention. But this is not the case with an Indian knowing Samakrit. He would say that like all other such words, the word "Daughter" has a meaning, and quoting the great Muni Yaska he would say "Duhita kasmat dur hite iti duhita" i.e. a daughter is called a daughter because she is placed in marriage away from the family to which she originally belongs. Yes, it is, as it should be, for the words daughter, dukhtar etc. were all derived from "DUHITAR" of Samksrit, and as such it is appropriate that the mother of tongues should explain its meaning.

(17) Like the word "daughter" the word "GRAHA" standing for "PLANET" also has a meaning in the Samskrit language—a meaning that denotes the main role and purpose of planets in astrology. "GRAHA" means in Samskrit "one that captures". The idea is that the planets capture the man and force him, as it were, to undergo the punishments and rewards due to him, as a result of his own actions. The term "GRAHA" has thus an intimate link, as it were, with what goes on in this world and has thus an astrological significance, which one fails to see in the term "planet".

(18) In short, the mantra under discussion inculcates on us to study the planets and other heavenly bodies, and thereby to admire the wonderful work of God, whereby He has afforded us the opportunity not only to "stand in awe" before him but also to study human life through that work.

(19) A "KAVYA" of the highest order should according to Indian conception contain all the "RASAS" in it. It should illustrate and explain the following "RASAS" or tastes of experiences through the role of its hero and other members

of the "CAST". It is all the more necessary that a kavya by divinity should have all these "RASAS" in the members constituting His "CAST". The cast in the case of the divine kavya is, of course, the various planets. Hence the planets should have individual "RASAS" of their own.

(20) The rasas as we know them from the works of man are nine as under :—

(1) वीर रस or Valour and Bravery.
(2) करुणा रस or Compassion.
(3) रौद्र रस or Killing disposition.
(4) हास्य रस or Jocular disposition.
(5) शान्त रस or Spiritual peace.
(6) शृंगार रस or Amorous disposition.
(7) बीभत्स रस or Repelling disposition.
(8) अद्भुत रस or The wondrous.
(9) भयानक रस or Fearful.

(21) In the field of astrology the planets standing for the various actors in the divine drama also represent these "RASAS". The Sun is the planet of the rasa of "VALOUR", in the main. The sign Leo is symbolic of that valour. In khanda V of "UTTAR KALAMRIT" we read that सुबल उत्साह are, inter alia, related to the Sun.

(22) The rasa करुणा or वात्सल्य belongs to the mother, which in astrology is the Moon—the compassionate and emotional planet, friend to all and enemy to none. In the case of the Moon we have the allotment to her of such traits as सौम्यत्व and मृदुत्व as mentioned by "UTTAR KALAMRIT" in khanda V of the work. Moon is, of course, full of वात्सल्य being a true mother.

(23) Mars is the KILLER par excellence. It is called in the Urdu language "JALLADE FALAK". The term means the executioner of the heavens" That is why शस्त्र धारण, holding of weapons—the instruments of KILLING, युद्ध battle, व्रण wound, दग्ध स्थान burnt places, शतघ्न guns are listed by "UTTAR KALAMRIT" in khanda V of that work as relating to Mars.

(23) The planet Mercury is most jocular of all the planets. Hence हास्य or jocularity has been mentioned by all astrological authors as a trait of Mercury. The author of "UTTAR KALAMRIT" calls it as हास्यमति i.e. one possessing a jocular disposition.

(24) Jupiter is a moral and spiritual planet. That is why the author of "UTTAR KALAMRIT" attributes such traits to it as Vedanta, Devas, Charity, Dharma, and spiritual knowledge (धी). The "SATVA" guna and नैष्ठिकत्व i.e. being established in peace or shanti. SHANT RASA is thus appropriate to this spiritual planet.

(25) Venus—the artist is very well known as शृंगारप्रिय i e. fond of embelishments, ornamentation, refinement, enjoyment luxuries etc. That is why "UTTAR KALAMRIT" ascribes such traits to it as white umbrella—the insignia of kings, another insignia or instrument of ornamentation, singing, jewels, arts (कला निपुणता) ornamentation (अलंकृति) (See khanda 5 of the book),

(26) बीभत्स or repelling disposition belongs to Saturn, who as we know, very old in age, black in colour, diseased, weak, poor, dirty—traits that are all repelling to an average person. "UTTAR KALAMRIT" in khanda V, therefore, allots such traits as जाड्य foolishness, व्याधि disease, दु:ख sorrow विकृतांगिनो people with deformed limbs, बीभत्स repelling, अचारेतर immoral, रिक्त empty, मृषावादी teller of lies, मालिन्यवस्त्र dirty clothes, पापानि sins, क्रौर्य cruelty, विष poison, भीति fear, and काठिन्यचित्त hard heartedness.

(27) Rahu is the upper portion of the demon whose lower portion is Ketu. Is it not wonderful for a body without head to work ? Rahu is a shadowy planet. When under good influence it can give wonderfully good results. For example, when situated in a trinal house and influenced by the lord of a kendra or when in kendra influenced by the lord of a kona (Trine) it gives affluence and power. In such cases it may give success in speculation, lottery etc. in an unexpected way. That is why अद्भुत is an appropriate trait of Rahu.

(28) Ketu is as भयानक or fearful as Mars, for we know the dictum शनिवत् राहु कुजवत् केतु i e. Rahu acts in the main like Saturn and Ketu like the Mars. व्रण wound and कण्टक thorns have been stated as relating to Katu, by the author of "UTTAR KALAMRIT''.

(29) We have thus seen in this chapter how the heavenly bodies and the planetary set up are enacting an eternal drama with characters, that by the law of "CORRESPONDENCE" and symbology represent the details or the study of life of man on this globe. Planetary set up is thus worthy of being studied. पश्य देवस्य काव्यम् study the "KAVYA" of God enjoins the Veda.

Chapter 3

Vedas and the Zodiac

In regard to the zodiac the "ATHARVA" Veda puts it up as a riddle. In mantra 4th of the 8th sookta of the 10th kanda of the Atharva Veda we read :—

द्वादश प्रधयश्चक्रमेकं त्रीणि नाभ्यानि कः उतच्चिकेत् नेत्राहतारत्रीणि
शतानि शंकव षष्टि च खीला अविचलाचलाये ।

(1) This mantra to our mind, though in the shape of a riddle, is clear enough to show that it refers to the zodiac. Here is a translation of the mantra—"There is a chakra or circle which has 12 "PRADHAYAS" or spokes. It has three "NABHYANI" i.e. THREE NAVELS OR FOCI. IN IT THERE ARE MARKED THREE HUNDRED AND SIXTY NAILS. THE CIRCLE THOUGH SLANTING IS STILL FIXED AND IMMOVABLE. WHO KNOWS IT? Every part of the mantra admirably fits in the details of the zodiac as we know it. It talks of a circle with 3 "NABHIES" or foci. Students of "CONICS" are fully aware of the fact that the zodiac is not a circle proper, but an "ELLIPSE". An ellipse, we know, has a centre and two foci. Thus it has three focal points or nabhies. Again the zodiac is devided into 12 equal parts called the "SIGNS", which, of course, arise by lines drawn to 12 points in the circumference, 30 degrees apart, The 12 lines may be called "PRADHAYAS" in the language of the Veda. Then again there are according to the Veda 360 marks of "SHANKUS" on the circumference, which is obviously a division of it in degrees. The last description about the zodiac is quite remarkable and appropriate, for the ellipse constituting the zodiac is inclined to the plane of the equator and yet, in so far as its own plane is concerned, it is in a constant position. We think that the properties mentioned are so numerous and each so appropriate, that it

leaves no doubt in our minds that the mantra is referring to the zodiac and to nothing else. It is clear that the author of the mantra was fully aware of the science of areas, otherwise he would not have talked of the three foci of the circle.

(2) In fact we know from another mantra of the Veda that the Veda laughs at the ignorance of persons who wonder at the phenomenon of an "ECLIPSE", thinking it to be the result of devouring of the Sun or Moon by the demon called Rahu, where as if they knew the science of areas (conics), there was no cause for such wondering. Here is the mantra in question :—

> यत् त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः अक्षेत्रविद् यथा मुग्धो भुवनान्यदीधयुः ।

O Sun, when the dark demon (Rahu) envelops you in darkness, the person ignorant of the science of "KSHETRA" (i e. areas), seeing the phenomenon of darkness alround is very much non-plussed.

(3) In short in this ancient most book possessed by the Hindus there is ample evidence to show that the science of astronomy and conics is mentioned therein, which furnishes a proof of the high level of knowledge of the Vedas even in the remotest prehistoric times.

(4) It is very significant also to note that a statement of science with essential details has appeared in a book which is regarded by the Hindus as their religious book. This means, in other words that Hindus love all truth moral and spiritual in nature even if relating to a worldly science such as "ASTRONOMY". We Hindus prize the gift of high and sound intellect as the greatest of all gifts, This is borne by the later religious literature of the Hindus For example, the "KALIMA" or the most sacred and the highest mantra for the Hindus i.e. the "GAYATRI" mantra is a prayer for divine wisdom. Similarly Lord Krishna has assured his devotees that ultimately they would be given "BUDHI YOGA" i.e. a way of life in which the Vedantic wisdom would dawn on them and they would be liberated from the cycles of birth and death (See Geeta 10-10).

(5) Those of our friends who think honestly that the Vedas are the babblings of the original uncivilised man, should ponder over the scientific tone and meaning of the above mantra.

(6) In the above mantra dealing with the phenomenon of "ECLIPSE" the stress is laid by the holy Veda on the fact that "ECLIPSE" is a phenomenon that is subject to mathematical calculations relating, inter alia, to Rahu—a mathematical factor. This mantra is no doubt purely "ASTRONOMICAL" in character. It does not, however, mean that the holy Veda does not recognise the evil effects of Rahu on human beings in the astrological sense, for the same Veda has clearly prayed to the Sun, Moon and other planets, including Rahu for the well being of humanity on earth This is nothing but a recognition of the co-relation between the heavenly bodies and the affairs on earth, which is the basic principle of the science of Astrology. (In this connection please see the starting portion of the 6th chapter of this book, wherein the astrological implications of the said prayer have been dealt with in detail).

Chapter 4

Vedic Names Of Planets

(1) A distinct feature of the Samskrit language, one that we observe with pleasure and pride, is that the names of things and persons in this ancient most language have a meaning that can be grammatically derived from them.

(2) The names of the planets in the Vedas, or elsewhere in the Samskrit literature are meaningful and give the traits and qualities of the planets they represent. It is remarkable to note that the names of the nine planets appearing in the Vedas are exactly the same as they are in the 20th century in our astrological literature. This fact clearly shows that astrology, in so far it is glanced through the names of the planets, relates to the Vedic period and that the same has been handed over to us intact to our day.

(3) The most common names of the planets as we find in the Vedas are :—

Planet	Name in the Vedas	
Sun	आदित्य	Aditya
Moon	सोम	Soma
Mars	अंगारक	Angaraka
Mercury	बुध	Budha
Jupiter	बृहस्पति	Brihaspati
Venus	शुक्र	Shukra
Saturn	शनि	Shani
Rahu	राहु	Rahu
Ketu	केतु	Ketu

(4) It would add to our knowledge if we go through the meanings of these Vedic names of the planets.

(5) **The Sun :** The Sun is called आदित्य Aditya, i e the son of ADITI. "ADITI" means the unchangeable prakriti or matter. This word, therefore, is intended to convey a sense of "UNCHANGEABILITY", immortality. That is why the Sun is symbologically related to the "ATMA" or spirit, which is non-changing principle in the changinghum an conditions.

It is because of the quality of "IMMUTIBILITY" and presence as "CORE", "ATMA" or "VITALITY" of things that we have the allotment in astrology of vowels to the Sun, for the vowels are the core and soul of the consonants, as every student of grammar knows. Taking the cue from the Vedas the later day authors have used many other names for the Sun to denote its many other qualities. For example, we have the name "BHASKARA" which means "one that brings about light" an obvious fact observable by all who have eyes. Since in the human body eyes are the instruments for seeing light, there is an intimate astrological relation between the Sun and the eyes of man as depicted by his horoscope. Surely the second house and its lord when afflicted by the influence of the malefic planets, along with an affliction to the Sun causes serious trouble to the eyes. Hence the justification for considering Sun as the significator for eyes.

(6) Another name of the Sun is सवितृ "SAVITRI" i.e. "INSPIRER". This is also a very significant name as the inner most principle that inspires man is his soul. That is why the Sun is held in astrology as a 'SATVIC' planet, inspiring spirituality in us.

(7) **The Moon :** सोम Soma is the name given to Moon by the Vedas. What an appropriate name ! Soma means "PEACE", "GENTLENESS", a refreshing drink and the spiritual ecstacy. Most of these qualities of Moon are experienced by man through the very rays of the Moon. Pleasure, happiness, feelings of gentleness, of compassion, in fact feelings in general are thus related astrologically to the Moon. Its name "CHANDRA" also conveys the same sense of pleasure. The later day names शीतकर: (having soothing rays), or हिमांशु having snow like rays, are also qualitative names based on the effect of Moon on the human beings. The name औषधीश "AUSHADHEESHA"

i e. the lord of the "HERBS" is because of the Moon's quality of filling the herbs with juice.

(8) In regard to the spiritual meaning of the term "SOMA" readers may refer to the following Vedic mantra :

सोमं मन्यते पपिवान् यत् संपिशन्ति ओषधिम्
सोमं यद् ब्रह्मणो विदुः न तस्याश्नाति कश्चन्

i e. the "DRUNKARD" thinks that "SOMA" is some herb or plant which is consumed as a paste. But the "SOMA" that is known to the seekers of God is drunk by few. The Veda is obviously referring to the spiritual "ECSTACY" that the realised soul experiences. This shows that Moon has intimate relation to mind, for it is through the purified mind that spiritual bliss is experienced.

(9) **Mars** : The Vedic name of Mars is "ANGARAKA" (अङ्गारक). "ANGARAKA" means "BURNING COAL". This epithet, as others, is most appropriate, in as much as burning coal is red hot. Even in the most modern times, the rockets sent into space have proved the fact that the planet Mars is conspicious by its red colour. This redness of Mars is its main trait from which so many other traits of Mars are derived in astrology. The firy nature of Mars is evident from its being the "BURNING COAL".

In the Vedas, it is stated that the matter of the universe, i.e., "AJA" has three colours, viz: Lohit i.e. red, Shukla i.e. white and Krishna i.e. black. These three colours represent the three "Gunas". Satva or light and purity is represented by the white colour. Rajas or activity and ambition is represented by the red colour and Tamas or inertia, laziness etc. is represented by the black colour.

Red colour stands symbologically for blood, for youth and young people who have plenty of it, for muscles coloured red, for blood which is again red in colour, for the army which seeks the blood of the enemy, for the killer in army or in any other shape and form.

Thus, through the key of symbology applied to astronomy we get so many traits of the planet Mars whose colour is red

(10) **Mercury :** बुध Budha is the Vedic name for Mercury. Budha means one related to intellect. This is exactly what we read in modern astrological works. Mercury knows all shastras, Mercury is the significator of education, as education is acquired through intellect. Because of the same trait of intimate relation with consciousness and knowledge, Mercury is known in modern astrological literature as वित् i.e. the knower.

(11) **Jupiter :** The Vedic name of Jupiter is "Brihaspati" (बृहस्पति) i.e. बृहत् great, पति protector. The most beneficial of all planets that protects and boosts every thing by its aspect or influence. Jupiter has been most appropriately called a great protector. In the horoscopes of females Jupiter is treated by astrology as the husband. The word बृहत् means great and thus also points to its great mass, in fact the greatest amongst the planets. Because of its massive character both physically and symbologically, Jupiter is very aptly called "GURU" i.e. the preceptor, the great or excellent in moral and spiritual qualities. In fact mythology considers Jupiter as the preceptor of the "Devas" or angels i.e. of highly evolved souls. The real Samskrit word is द्यौ (dyou) and पित्तर् (pitter) i.e. the father of the gods. The word Jupiter is clearly derived from द्यौ पित्तर्. Because of its high position amongst the wise Jupiter is called ईज्या (eejya) i e. the worshipful or respected. Again due to its high qualities of wisdom and learning, Jupiter is quite competent to render sound advice. That is why it is called मन्त्री the adviser.

(12) **Venus :** The Vedic name for Venus is "SHUKRA". The term has a variety of meanings, such as the "refined", the "Semen" the "sexual". (In this connection please refer to the mantra for propitiating Venus). Because of its refined character it is also called by the modern **savant** as "Kavi" (Poet) and has relations with everything that is refined : the fine arts, singing, dancing, poetry etc.

(13) **Saturn :** In the Hindu Astrological System the planet Saturn is the outermost of the nine planets. It is farthest away from the Sun in comparison to the distance of other planets from the Sun, because of its farthest location in the heavens it is the slowest of all the nine planets. The very slow motion with

which it moves in its orbit has given it the name "SHANI"—the slow in motion.

A body moving with very slow motion would naturally take comparatively more time. Hence, Saturn represents years as against 'moments' represented by Moon—the quickest planet. Due to its slow motion and its ownership of the signs Capricorn and Aquarious, Saturn has been given the epithet "Pangu" i.e. the Lame. Due again to its slow motion Saturn is termed as the significator of 'Longevity'.

Similarly, the fact that Saturn is located farthest away from the light or the sun, makes it a planet wanting in light, i.e. dark in colour, wanting in education, wanting in wealth, wanting in breeding. In fact, wanting in everything and standing for paucity, restriction, poverty and state of liberation or Moksha. Ketu also means highest knowledge. This, of course, refers to the knowledge of the self i.e. the knowledge of the identity of the human soul with the supreme spirit. This knowledge or realisation leads to Moksha of which Ketu is considered as the "SIGNIFICATOR" in astrology. The Rig Veda says "अँहं केतुरहं मूर्द्धाऽहमुग्रः" The word उग्रः means fierce. That is why Ketu has been linked to Mars—the fierce planet. Rahu gives disease but Ketu, like Mars, causes injury and even death.

Chapter 5

Relation of "Symbology" to Astrology

(1) "SYMBOLOGY" is key to wisdom, particularly to the divine wisdom of astrology. Without the application of this key many of the most important secrets of astrology remain hidden and cannot be brought to light.

(2) Take, for example, the first house of a birth chart. The meaning of this house comes to our mind very vividly when we apply the key of "SYMBOLOGY" to unlock its meaning. The first house is the first in sequence and, therefore, signifies symbologically all that is "FIRST" in the birth chart. The very first thing that a human soul gets through its advent in the universe is the "BODY". Hence the first house stands for the body as a whole. The first and foremost part of the human body is again "THE HEAD". Hence Symbology teaches us that the first house stands for the head and the brain contained in it.

(3) In fact every quality and trait that we get by birth would, under the operation of the key of analogy and symbology, be represented by and studied through the first house of the horoscope. We get the colour of the body through birth itself. Hence in order to study the colour of the body of a person we have to study the first house of his horoscope.

(4) The Stature—long, medium or short of the body is inherent in the seed sprouting as the human body and is got by every one at birth. Symbology teaches us, therefore, to study the stature of a man through the condition of the first house.

(5) Caste—Brahmin, Kshatriya, Vaishya Shudra etc. is a trait that one gets with birth itself.. Hence the caste of a

man in which he is born is determined again under the application of the key of symbology from the first house.

(6) In point of time the first house takes preference over the others. The key of symbology comes to our help and teaches us that the period of "INFANCY" which is the very first period of life for all should be studied through the first house. For example, if a man is born with Aries or Scorpio—signs of Mars as his ascendant and he is ruled also by Mars at the time of his birth, then the results of Mars would be experienced by him or her at the time of his or her birth or very near it. Suppose such a Mars is throwing its influence on factors representing his father i.e , the 9th house of his horoscope, its lord and Sun, then the father of the newly born child would suffer at the time of the birth of the child. Conversely supposing the child is born with Sagittarius or Pisces as his ascendant and Jupiter the lord of the first house is throwing its influence on the factors representing his father i.e. the 9th house, its lord and the Sun, then the father would see prosperity, promotion, power etc. soon after the birth of the child. Thus the events of infancy are linked by symbology to the house of infancy i.e. the first house.

(7) As we have explained elsewhere the last house of the horoscope denotes the last event in one's life. It may be attaining to Moksha or going to hell or heaven. But all these "LAST" things are seen and examined through the last house of the birth chart under the application of the key of symbology.

(8) Feet are the last limb of the body, head being the first. The key of symbology, therefore, asks us to study the the condition of the feet through a study of the last house of horoscope.

(9) Astrology teaches us that the condition of the right eye should be studied through the position of the Sun in the horoscope, while that of the left eye should be studied through the position of the Moon. Sun being the main source of light and being in intimate relation to the eyes is considered as the eyes, particularly the right eye. Next to the Sun, the most shining object that we come across in the sky is the Moon—who has also an intimate relation to eyes, though to a

lesser extent than the Sun. Hence Moon has been declared by astrology as representing the left eye. Symbology has thus played its part in the allotment of traits of sight to the Sun and the Moon.

(10) Similarly the traits of the other planets have, to a very large extent been, determined by astrology by applying the key of symbology. When, for example, the Veda states that Mars is angaraka or when we ascribe the qualities of "FIRE" to the planet Mars we do so symbologically, and thereby include the symbological meaning of the term "FIRE" in our application. In other words fire would, mean symbologically heat, redness, killing effects, violence, zeal, ambition, dangerous situations, fire of digestion etc.

(11) It is through the application of "SYMBOLOGY" that we have interpreted the vedic phrase "CHANDRAMAH MANSO JATAH", so as to refer to all emotions—desires, moods, sorrows, joys, proclivities, attitudes etc

(12) We need not dilate further on the necessity of employing symbology to the interpretation of the birth chart. The idea is to show that the key of symbology has been applied to the Vedic mantras in order to understand the various traits of the planets. For example, when the Veda uses the word धावति (Runs) for the Moon, it is not merely referring to its motion but is showing by contrast that it has the fastest motion. This "FASTEST" motion in turn is symbologically utilised to mean the time that has run fast i.e. a moment in cotrast to the time of Saturn represented by the span that has taken long time.

(13) The key of symbology is thus of universal application in astrology and relates to or is utilised in the interpretation of houses, planets and nakshatras—all components of the science of astrology, as we would see through the meaning of the mantras of propitiation relating to the various planets.

Chapter 6

A Prayer With Clear Astrological Impoıt

(1) In mantra number 10 of the 19th Kanda of the Atharva Veda we come across the following remarkable prayer :—

शं नो ग्रहाश्चन्द्रमसा:, समादित्यश्च राहुणा
शं नो मृत्युर्धूमकेतू शं नो रुद्रस्तिग्म तेजस:

May we get welfare from the planets like the Moon. May we get welfare from the Sun, . as well as from the Rahu, may we have welfare from "MRITYU" and "Dhoomketu", may we receive welfare from "RUDRAS" with fierce rays.

(2) On a superficial study of the mantra it appears that the planets Mars, Mercury, Jupiter, Venus and Saturn have been omitted to be addressed. But this would be a wrong notion. The Veda is clearly listing the heavenly bodies class-wise and presumes that the reader is already aware of the existence of the six planets from Mars to Saturn. When it says—May we get welfare from the "GRAHAS like the Moon", it clearly means that we should include Mars to Saturn which are of the same nature as the Moon, because of their common trait of revolving round the Sun. Thus in the phrase शं नो ग्रहाश्चान्द्रमसा: we have a prayer addressed to 6 planets including the Moon. The 7th heavenly body, though treated in astrology as a planet, of course, for valid geocentric reasons, is nevertheless, properly speaking a star (sun). As such it has been rightly mentioned separately as a class by itself. Again, Rahu—a mere shadow is neither a star like the Sun, nor a planet having a material body like the 6 planets from Moon to Saturn. Being thus a shadow treated as a planet, it has been very wisely mentioned separately botn from the star and the planets — Moon to Saturn. The above classification clearly shows the

scientific accuracy of the classification from the view of the science of astronomy. This is, of course, further clear from the mention in the same mantra of other heavenly bodies is Mrityu, Dhoomketu and the Rudras that can afflict the world and its people by their influence.

(4) Now the question arises, and it is a very pertinent question—why should this divine book address its prayer to a mere shadow i.e. to Rahu? By addressing the prayer to planets etc. having concrete material bodies the Veda could justify itself that it is trying to appease the "ADHISHTATRI" devta i.e. the presiding deity of those bodies, But where is the justification for addressing a prayer or even express a wish to a mere shadow? There is possibly no answer to the question except that the Veda recognises the evil effects of the shadow called Rahu on humanity. If we credit the Veda with that recognition, we would be willy-nilly entering the domain of astrology, for it is astrology that asserts that Rahu and Ketu, even though these are mere shadows in space, have definite "BINDING" effect or influence on humanity, thereby entitling them to be treated as grahas (planets).

(5) Thus a fair study of this mantra clearly establishes the fact that the Vedas are of the opinion that the heavenly bodies mentioned in the mantra including the shadowy planets Rahu and Katu do have an undesirable influence on the people on this globe and as such it is desirable to ward off their evil influence by prayers and other means. This is "ASTROLOGY" pure and simple. Who can, therefore, dare say that the holy Vedas recognise only the mathematical science of astronomy and not the symbological science of astrology? No sir. The holy Vedas do recognise astrology.

(6) Earlier we have stated that Rahu is a mere shadow and as such there would be no justification to pray to it even as a deity. The view regarding Rahu being a shadow and not a devta has been specifically taken up by the Veda itself in the mantra यत् त्वासूर्यंस्वर्भानु as already dealt with by us to show the logical and the scientific approach of the Veda, in explaining the phenomenon of eclipses.

(7) Manrta number 7 of the 9th Sookta of the 19th Kanda of the Atharva Veda runs as under :—

शं नो मित्र: शं वरुण: शं विवस्वाञ्छमन्तक:
उत्पाता पार्थिवान्तरिक्षा: शं नो दिविचरा ग्रहा:

May "MITRA" give us peace, may "VARUNA". bestow on us peace, may the विवस्वान (Vivasvan) grant us peace, may the "ANTAKA" be peacefully disposed to us. May the trophies of the earth as well as those of the sky prove peaceful to us.

(8) "MITRA" refers to God as our "FRIEND". The implication is that our conduct should be in conformity with and of equal excellence as those of God. In other words "BE YE PERFECT AS YOUR FATHER IN HEAVEN" as the Bible puts it. There are numerous mantras in the Vedas specifically dealing with God as "VARUNA". The main theme in these mantras is that God is the dispenser of "JUSTICE". He punishes us for our sins and rewards us for our righteous deeds. For example see the following mantra :—

मोषु वरुण मृण्मयं राजन्नहं गमं गृहम् मृड्य सुक्षत्र मृड्य

O God "VARUNA"—the Ruler, please grant that I should not get into this earthly house (human body) again. The mantra refers to the desire of Man to get rid of the cycle of births and deaths. Hence the appeal is ~~addressed to the~~ deity in his capacity as arbiter of our destiny and disperser of justice the "VARUNA". In another mantra Atharva (18-4-69/70), God is again addressed as Varuna and entreated to remove from us the bonds पाश of sin and grant us the capacity to live a life of conformity to the eternal laws of morality. Thus ' VARUNA" is the dispenser of justice.

(9) Again peace has been requested from God who is all knowledge, the idea being to abide by the Vedic injunctions of morality and spirituality. "ANTAKA" is God who brings about the अन्त or the end of things i.e. the destroyer. The idea being to prepare oneself through one's good actions to meet the challenge of inevitable death.

Apart from seeking the blessings of God in his various capacities there is mention in the mantra of seeking escape from the calamities of the earth, such as the earth-quakes, floods etc. and of the sky such as the fall of meteors etc.

(10) Last of all is expressed the desire to have peace from the planets that move in the heavens. This last desire is purely "ASTROLOGICAL" in character, for there is no evidenc of any apparent and palpable effects of planets such as by Mars or Jupiter. Hence the only construction that can be placed on the phrase शं नो दिविचरा: ग्रहा: that may we be saved from the malefic effects of the planets that are seen through one's "HOROSCOPE" only.

(11) Attention of readers is invited to the chapter bearing the title "The astrological poetry of God" para 17, where the meaning of the term "GRAHA" has been given and its astrological import made clear. It is thus with reference to the greatly compelling influence of the planets that the term "GRAHA" has been used by the Atharva Veda, and relief sought accordingly. Because of this definition of "GRAHA" Rahu and Ketu have been included in the list of the planets by hoary antiquity.

(12) Here is another mantra number 11 of the 51st Sookta of the first Mandal of the Rig Veda, which specifically links diseases of the heart to the planet Sun and thereby clinches the issue and establishes the fact that the Vedas do have an astrological import in their mantras :

उद्यन्नद्य मित्रमहः आरोन्नुत्तरां दिवं हृद्रोगं मम सूर्य
हरिमाणं च नाशय (RIG 1-51-11)

O Sun, our greatest friend
rising high up in the sky,

Please destroy my heart disease that is taking away my life. In astrology the Sun, as well as the sign over which it has lordship represent the 5th limb in the human body i.e. the heart. Astrology holds that the affliction, inter alia, of the Sun and its sign Leo lead to heart trouble. Obviously astrology has taken its cue from the Vedas—which link the diseases of the heart to the condition of the Sun, for it is not without its significance that the Veda prays to the Sun to remove "HEART TROUBLE" of all the troubles in the world.

(13) We will apply the key of symbology yet to another mantra i.e. number 13 of the 51st Sookta of the first Mandal of the Rig Veda. The Mantra reads as under :—

उद्गाद् यमादित्यो विश्वेन सहसा सह द्विषन्तमह्यम्
रन्धयन्मो अहं द्विषते रधम्

Rise O Sun and विश्वेन सहसा सह with all your power मह्यं द्विषं रन्धयन् crush one who is my enemy, though I may not kill my enemy.

The mantra refers to the prowess of the Sun, which has, as it were, the power to subdue the enemies through its sheer prowess. Applying the key of symbology to this mantra the seers of astrology have ascribed "PROWESS" to the Sun in the horoscope, as it surely has outside in the world.

Astrology holds that when the Sun is strong in such houses as 3rd, 6th, 10th or 11th (Upchayas), the enemies of the man to whom the birth chart belongs are destroyed, with paintings and things of luxury.

(14) **Saturn :** The Vedic name for Saturn is शनि (Shani). The word "SHANI" means "SLOW". This name has, aptly been given to the planet, for we know that of all the nine planets in the Indian system of astrology Saturn is the slowest in motion --शनैः शनैः चरति इति शनैश्चरः The distance that is covered by Moon in about two and a quarter days is traversed by Saturn in about 30 years. This shows how slow the planet Saturn is. It is farthest away from the Sun and is thus devoid of the rays of the Sun, in comparison with other planets. It is, therefore, a planet of ignorance, of low grade This is why it is also called मन्द (manda) i.e. low in qualities, and status. Modern astrology calls it also पंगु i.e. the lame, not because it has any legs and one of them is broken, but because it moves very slow. In this connection we might add that significantly enough, the signs that Saturn is lord of viz. Capricorn and Aquarius are the tenth and the eleventh signs of the zodiac representing the knees and legs of the "KALA PURUSHA". These are the limbs involved in lameness. Being devoid of light and qualities it is called "black".

(15) **Rahu :** Rahu is the name given to the northern node of the Moon. Rahu is, of course, shadowy in nature and has no material existence like the other planets such as Moon or Mars. Rahu is treated as a "GRAHA" in Indian astrology.

Graha is a more appropriate term for Rahu from the point of view of the "CAPTURING" influence. Since Rahu has influence on human beings etc., it has been very wisely included in the list of "GRAHAS". This speaks very high of the wisdom of the Vedas.

(16) Ketu is the name in the Vedas for the southern node of the Moon. It is also shadowy in nature. In fact Ketu is the end of the line constituted by Rahu and Ketu. Ketu is always at 180 degrees from Rahu. The term Ketu means a flag, a top, a crest—the highest point. Symbologically it, therefore, represents the highest evolved state of man.

Chapter 7

Sun : Its Astrological Import In The Vedas

(1) The Vedas have given out, in a seed form, a statement which is highly significant in its astrological import, derived, of course, symbologically. It has declared सूर्य: आत्माजगतस्तस्थुषश्च i.e. the Sun is the soul of all that exists, whether inert or moving. In other words nothing in this world, whether sentient or insentient can exist without the Sun. The Sun is vital to the very existence of things.

(2) Applying the key of symbology and analogy we can say that the Sun is the pivot of everything, soul or vitality of things, prop or support supreme of things, in the various departments of life. From astrology we learn that in the human system the Sun stands for the heart and is studied in the birth chart as such. The Sun's treatment as "HEART" in the birth chart derives its justification from the above statement of the Veda. Whatever is "VITAL" anywhere would under the rule of correspondence be represented by the Sun, whose study in the birth chart would reveal the condition of the vital thing under consideration, through the horoscope, of course, of the person concerned.

(3) The Sun is the central and the vital pivot on whom the functioning of the whole solar system depends. Being the soul of the system, it is the Sun on whom the very existence and working of the planets revolving round it depends. Thus the Sun's role in the Solar system is one of soul vis a vis the planets comprising the body of the system.

(4) In the political field, the king, the president, the prime minister, or any dignitary who wields real political power is the pivot or the soul of the political system of government involved.

When, therefore, we study political system of any brand, in astrology we have to apply the fundamental rule of the Vedas to the chart and study the fate of such a dignitary from the condition of the Sun, through whom he is studied in the chart of the country etc. involved.

(5) In the field of family affairs the principle of correspondence will tell us that the soul of the family is the person who is the basic member of it, who is its origin, support and controller. Such a person is the father, who maintains and controls the family like the Sun controlling and maintaining the planets revolving round it If, therefore, we have occasion to study the condition of the father of any person in his birth chart, it would be incumbent upon us to study the condition of the Sun for the purpose.

(6) The principle of the Sun being soul of things is as much applicable to the alphabet, as to any other system, field or class. In as much as the vowels are the prop and support of consonants, they constitute the soul of the alphabet. Students of grammar know that it is not possible to pronounce the consonants without the help of the vowels. Vowels are, thus the soul of the alphabet, and as such the symbology of the "SOUL" applies in the field of grammar and consequently the vowels are treated as "SUN". In other words, in the field of letters, the Sun represents the vowels. The practical application of this fact lies in the determination of the name of persons and things. In fact the letters of the alphabet have been alloted to the planets on the basis of their traits and functions. The Moon governs the letters ya, ra, la, va, sa, sha, ha Mars represents the "K" group of letters i e. ka, kha, ga, gha. and nga. Mercury represents the "T" (pronounced as in "Tit for Tat") group. The "Cha" varga i.e. cha, chha, ja, jha, and nja are represented by the planet Venus. The "T" vara, i.e. the letters (pronounced as in the word "TEERTHA") tha, da, dha and na.

(7) The word "Atma" in the Vedic verse quoted above means "Self". Hence the "Self" of man is studied and considered from the condition and function of the Sun in the birth chart. For example, if the Sun influences the 5th house, its lord and its significator (Jupiter) in any horoscope, it vould

mean that the progeny represented by these factors is suffering at the hands of the "Self" of the man, which, in other words, means that the progeny would be lost as a result of the deliberate action by the self of the man to whom the horoscope belongs. We can, of course, extend the principle to other matters, such as separation from the wife or the husband, through the initiative of one's own self.

(8) In the spiritual domain the body is sustained and enlivened by the Sun. This sense is conveyed through the following mantra number 8 of the 33rd Sookta of the first Mandal of the Rig Veda.

चक्राणासः परीणहं पृथिव्यां हिरण्येन-मणिना शुम्भमानाः
न हिन्वानासस्तितिरुस्त इन्द्र परिस्पशो अदधात् सूर्येण ।

सूर्येण by the Sun हिरण्येन मणिना शुम्भमाना : acting as a great gem of immense lustre, चक्राणास and moving in a circular path हिन्वानासः creating all sorts of comforts पृथिव्यां परीणहं परिस्पशं अदधात् has kept the earth in its position from all sides नतितिरुः इन्द्र and does not transgress its laws (of motion etc). This refers, of course, to the pull of gravity of the Sun, that keeps the earth in its position. This is, however, an astronomical statement. Unlocked through the key of symbology, it means that the Sun acts as a soul the pivot and the support of all that exists.

(9) Let us study another mantra number 8 of Sookta 35 of the first Mandal of the Rig Veda and try to see its astrological implication through the application of the key of symbology.

अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्रिधन्वयोजना सप्तसिन्धून् हिरण्याक्षः
सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ।

त्रिधन्वयोजना Having its link with all the three worlds— the earth, the heavenly bodies and the intervening space and अष्टौ ककुभः पृथिव्याः सप्तसिन्धून् व्यख्यत् enlightening all the eight directions of the earth with all the seven seas हिरण्याक्षः देव सविता the effluent Sun with its golden rays inspires all and दाशुषे वार्याणि रत्नादधत् holds in himself valuable jewels for one who is of charitable disposition.

Comments : The link of the Sun with all the three worlds shows its pervasive nature, like the "Atma" that it is. That it lights

up everything, is a phenomenon clear to all who have eyes. As source of light, the Sun, is not only linked to eyes but also to high education, which is symbologically in the nature of light. "INSPIRATION" is our inner most feeling and is very appropriately linked to the Sun—the soul, by the key of symbology. The Sun holds valuable "Gems". Symbologically inerpreted it would mean that the Sun imparts value and importance to all that it represents. For example, as the lord of the first house—the house of personality, the Sun would denote high status in comparison to any other planet becoming the lord of the first house. As lord of the 2nd house, the Sun would represent very high education and enlightened speech. As lord of the 3rd house, highly placed it would represent valuable and influential friends. As lord of the 4th house, it would stand for a costly residence. As lord of the 5th house, and well placed it would denote the high position and status that the progeny would attain. As lord of the 6th, formidable enemies. As lord of the 7th house, the Sun would indicate that the partner in life, the wife or the husband, as the case may be, would belong to a high class family. As the lord of the 8th house, the Sun would denote long life. As the lord of the 9th house, the Sun would indicate that the native would possess high thoughts and spirituality. As lord of the tenth house, Sun would stand for high class deeds of public utility. As lord of the house of gains i.e. the eleventh, the Sun indicates the acquisition of much wealth. As lord of the 12th house, the Sun well placed and well aspected would ensure the attainment of high status in the life after death. "The valuable gems are meant for one who is of charitable disposition". Symbologically interpreted this statement of the Veda would mean that the Sun is highly "Satvic" in nature, highly charitable and philanthropic. Thus the traits of the Sun as described by the Vedic Mantra are transferred, as it were, symbologically to the corresponding traits of the person to whom the birth chart belongs, of course, to the degree to which the Sun is in strength in the horoscope.

Here is another mantra number 11 of the 51st Sookta of the first Mandal of the Rig Veda, which specifically links diseases of heart to the Sun and thereby clinches the issue

and establishes the fact that the Vedas have an astrological import in many of their mantras.

उद्यन्नद्य मित्रमह : आरोहन्नुत्तरां दिवम् हृद्रोगं मम
सूर्य हरिमाणं च नाशय ।

सूर्यमित्रमह : O Sun, our greatest friend उद्यन् उत्तरां दिवं आरोहन् rising high up in the sky हरिमाणं हृद्रोगं नाशय please destroy my heart disease that is taking away my life.

In astrology the Sun as well as the sign over which it has lordship represents the 5th limb in the human body i.e. the heart. Astrology holds that the affliction, inter alia, of the Sun and its sign Leo leads to heart trouble. Obviously astrology has taken its cue from the Veda, which links the diseases of the heart to the condition of the Sun, for it is not without its significance that the Veda prays to the Sun to remove "HEART TROUBLE", of all the troubles in the world.

(13) We will apply the key of symbology to another mantra i.e. mantra number 13 of the 51st Sookta of the first Mandal of the Rig Veda. The mantra reads as under :—

उद्गादयमादित्यो विश्वेन सहसा सह द्विषन्त मह्यं रन्धयन्मो अहं द्विषते रधम् ।

उद्गात् Rise अयं आदित्य: O Sun and विश्वेन सहसा सह with all your power मह्यं द्विषतं रन्धय crush one who is my enemy, though मो अहं द्विषते रधम् I may not kill my adversary

The mantra refers to the "PROWESS" of the Sun, which has, as it were, the power to crush and subdue enemies through its sheer prowess. Applying the key of symbology to this mantra the seers of astrology have ascribed "PROWESS" to the Sun, as we study it in the horoscope. Astrology holds that when the Sun is strong in such houses as the 3rd, 6th, 10th and 11th (Upchayas) the enemies of the man, to whom the birth chart belongs, are destroyed without regard to the fact whether or not the house of the enemies in the horoscope (6th) suffers at the hands of the Sun. The very said position of the Sun creates prowess enough to influence and subdue the enemies.

(14) The author of the work "CHAMATKAR CHINTAMANI" says :

(i) तृतीये यदाऽहर्मणि जन्मकाले, प्रतापाधिकं विक्रमं चातनोति
तदा सोदरैस्तप्यते तीर्थचारी, सदारिक्षय: संगरे शं नरेशात् ।

If the Sun occupies the 3rd house in the horoscope it bestows much prowess and valour, one is ill treated by his brother, visits places of pilgrimage. His enemies are always destroyed in battle and he is always in the good books of the king.

(ii) रिपुध्वंसकृत् भास्करो यस्य षष्ठे ।

One who has the Sun in his 6th house of his horoscope gets all his enemies destroyed.

(iii) प्रयातोऽंशुमान् यस्य मेषूरणेऽस्य
श्रम: सिद्रिदो राजतुल्यो नरस्य ।

The man with the Sun in his tenth house gets his labours end in success and he is in prowess like a king.

(iv) रवौ संलभेत्स्वं च लाभोपयाते
नृपद्वारतो राजमुद्राधिकारात् ।
प्रतापानले शत्रव: संतपन्ति
श्रियोऽनेकधा दुखमग्रोद्भवानाम् ।

One who has the Sun in the 11th house gets wealth by holding position in the "FINANCE" department of the government. His enemies are burnt by the fire of his prowess. He gets wealth from various sources but gets sorrow or trouble from the side of his progeny.

(15) Here is the famous mantra number 1 of the 115th sookta of the Rig Veda (First Mandal). This mantra is very often quoted in the astrological literature as denoting the Sun as the self or atma of all.

चित्रं देवानामुद्गादनीकं चक्षुमित्रस्य वरुणस्याग्ने आप्रा द्यावा
पृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ।

सूर्य The Sun is चक्षु the supervising eye of देवानां heavenly bodies. मित्रस्य of wind वरुणस्य of vapours, अग्ने of heat. It is आप्रा present (by its influence) in द्यावा heaven, पृथिवी earth and अन्तरिक्ष the intervening space. उद्गात् अनीकं when in zenith (bright) it can not be seen. It is आत्मा the self जगत: all that moves (is sentient) or that is तस्थुष: inert (non sentient).

Comments : Through its regulating functions, the Sun is prosent like the supreme spirit in all that exists on earth, in the heavens or in the intervening space. The very existence of the world with its beings depends on the life-giving rays of the Sun. Hence applying the symbological key we can say that the Sun would act as soul, the innermost core, the vitality, the prop, the fundamental, the most basic principle every where, i.e. as a powerful king, the head of a family, the heart in the body, the vowels in the alphabet and so on.

(16) The following mantra number 2 of the 164th sookta of the first mandal of the Rig Veda describes, inter alia, the vital role of the Sun...a role which gives to the Sun the status of a controller of the vital principle in all.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः
आप्रा द्यावा पृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ।

There are सप्त युञ्जति रथमेकं seven joined in one mass. One norse having these seven names in fact drives it, in a circular path. The horse is no worldly horse. The path (though circular) has 3 foci यत्रेमा विश्वाभुवनानि तस्थु Through this circle are controlled all the members of the system.

Comments : This is the second Vedic mantra which describes the ecliptic as a circular path having 3 foci. Obviously the Veda is referring to the ecliptic as an ellipse. This speaks volumes for the scientific knowledge of the Veda. The horse referred to one with 7 forms i.e. one white ray of the Sun with its 7 colours...violet, indigo, blue, green, orange, yellow and red. The main idea of the mantra is to state the contrlloing and the regulating power of the Sun. Again applying the key of symbology, we can state that the Sun performs in the horoscope the functions of a king having the political power. That is why the king and his ruling powers are cosidered in astrology from the position of the Sun.

Chapter 8

The Spiritual Self And Astrology

(1) We have shown else where how the denial of self i.e. self crucification or the total destruction of the gross, the subtle and the casual mind leads to the attainment of Moksha and how this denial is depicted by the 12th house of the horoscope as the house of Moksha.

(2) But the question in spirituality as in astrology is : "Where does the self live ?" Students of spirituality are aware of the vedantic principle that the human soul in its ultimate nature is identical with the supreme soul. This principle is announced by the Vedanta in what are called the "MAHA VAKYAS"—i.e. the supreme teaching such as "AHAM BRAHM ASMI"—I am that supreme or "TAT TVAM ASI" Thou are that supreme being. Even Christ has taught this supreme vedantic teaching when he urged, "Be ye perfect as your father, who is in heaven, is perfect." The identity of self of man with the supreme self being thus recognised, the abode of the self is the abode of the supreme. When we say "The abode of the supreme" we mean the place where He is manifest or where He is realised by the human soul.

(3) The supreme is omnipresent, yet it is only in the heart of man that He is realised or experienced. "Ishwara sarva bhutanam hrid deshe Arjun tishtati". ISHWARA ,O Arjuna, resides in the hearts of men (Gita 18-61) or as the urdu poet puts it "Kaaba kaaba hai sanam khana sanam khana hai, kaif toota dil hai asli manzile jananan hai". The holy Mecca or the holy places of the Hindus are holy places, but the real place where God resides is the loving heart.

(4) Thus the 4th house of a horoscope is not merely a house, a residence, an item of property, it is verily the residence of God. It is the privilege and the prerogative of man and man alone to see or realise God. It is not given to other beings, how so ever high, to have this supreme privilege.

(5) There is a beautiful story in the holy Qoran in this context. In surah AIRAAF एराफ it is laid down that once God gathered together all the angels round Him and told them that He had created the body of man and that each angel should come, one by one, and bow down to that body. It being the order of God, was obeyed by every angel. They came one by one and bowed to the body of man as ordered by God. There was, however, one angel called "IBLIS" or Satan, who refused to bow down. Upon this God asked him as to what had prevented him from obeying His orders. Satan argued and said, "Sir, you have created man out of filthy earth and the angels, that is myself, out of fire. How do you expect me to bow before such a filthy thing ?". The story goes on to say that God was much displeased and He cursed Satan to creep on his belly like a serpent etc.

(6) Was God wrong in giving the orders in question ? The holy Qoran unfortunately does not throw any light on this question. But we find an answer to it in "SHRIMAD BHAGVAT", which says सृष्ट्वा पुराणि विविधानि अग आत्मशक्त्या वृणान् सरीसृपपशून् खगदंशमत्स्यान् तैस्तैरतुष्टहृदय: पुरुषं विधाय ब्रह्मावलोक धिषणं मुदमाप देव: i.e. the creator created the bodies of all sorts—bodies of trees, creepers, animals, birds, poisonous creatures and the creatures of the sea,. but he was not satisfied with what he had created. But when he created the body of man he was immensely happy to find that the human body had the power of realising the supreme.

(7) Thus the realisation of the self or the supreme is the special privilege of man. This privilege has been denied to animals below him and to the angels above him. The angels constitute "BHOG YONI" i.e. they are in a state where they can experience pleasure or pain, but cannot work out their own salvation. That is why Sant Tulsi Das has said, "बड़े भाग्य मानुष तन पावा, सुर दुर्लभ सद् ग्रन्थन गावा i.e. it is as a result of the good

luck of man that he has got a human body, for man can do what angels cannot do.

(8) Swami Rama Tirtha narrating the story of God being seen by Moses in a burning bush on the Mount Senai remarked, "The burning bush is the human heart burning with love".

(9) Thus the supreme resides in man's mind and it is in man's mind alone that he can be realised. The 4th house of the horoscope, thus appropriately represents the house of the supreme in astrology. It also represents, of course, the mind. This is how astrology goes hand in hand with spirituality.

(10) If God is supreme in the universe, the principle of analogy or correspondence acquires that the self should be supreme in the horoscope i.e. in the field of astrology. It is, of course, so. The first house of the horoscope in astrology represents the self of man. Is the first house the best of all the 12 houses ? Yes, because according to the basic principle of astrology, as propounded by Maharshi Parashar the planet that is "YOGA KARAKA" in the horoscope is the one that gives the best results. A yoga karaka according to the principles of Indian astrology is one which is simultaneously the lord of a trine and a square. It is only the lord of the first house...the house of "SELF" that has the unique distinction of owning a house that is both a kendra (square and a trine i e. Kona) at the same time. The self is thus supreme both in spirituality and in astrology. Astrology, thus tows the line of spirituality and is, therefore, "VEDIC" in character.

Chapter 9

Role Of The Sun Vis A Vis Science And Astrology

आकृष्णेन रजसा वर्तमानो निवेशयन्त मृतं मर्त्यम्
च, हिरण्येन सविता रथेन देवो याति भुवनानि पश्यन् ।

(*Rig, Mandal 2, Sookta 35, Mantra 2*)

(1) We read in the school books of the present day that "GRAVITY" was first discovered by NEWTON. This may be true for the western world, but not for us Hindus. The fact of universal gravity is already mentioned in the oldest book of the library of the world; and this book, viz. the Rig Veda belongs to the Hindus in particular. Readers will recall to mind the words of the famous German indologist Max Muller that "VEDAS ARE THE OLDEST BOOKS IN THE LIBRARY OF THE WORLD". If, therefore, "GRAVITY" be mentioned in these books, it stands to reason that the credit for discovery should go to the Rishis or the authors of the Vedas, for the Vedas are lakhs, if not crores of years prior to the birth of Newton.

(2) The mantra from the Rig Veda cited above clearly mentions gravity as the cause of the stay and the role of the Sun. In the above mantra the word आकृष्णेन is made up of आ and कृष्णेन. The preposition आ means समन्तात् i.e. from all sides, universal, mutual. The word आकृष्णेन means by attraction; for it is derived from the root कृष् to attract (See Apte's dictionary). आकृष्णेन then means mutual or universal attraction or gravity. रजसा means through the operation of, for the guna rajas has "Activity" as its chief trait. In the Yoga Sutras we read प्रकाश क्रिया स्थिति शीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् i.e. the universe has three gunas : Prakash i.e. light is satva, क्रिया i.e. activity is रजस and स्थिति is TAMAS or inertia.

वर्तमानो means existing and behaving. Thus the first part of the mantra i.e. आकृष्णेन रजसः वर्तमानो means that the Sun stays and functions through the power of its mutual gravity with other planets etc. in the sky.

(3) Next comes the phrase निवेशयन्त मृतं मर्त्यं च which means puting itself into what is मृतं dead and मर्त्यं alive i.e. working as the soul of all that exists whether dead or alive.

(4) Last comes the portion हिरण्येन सविता रथेन देवो याति भुवनानि पश्यन्। हिरण्य means glittering glow or brightnees. Compare the meaning of this word in Mantra 15 of the "ISHOPNISHAD" viz हिरण्यमयेन पात्रेण सत्याविहितं मुखम् the truth is covered by the glittering glow of the Maya etc.

सविता (Savita) means protecter, creater and inspirer. रथेन with his body or mass. देवो means the shining star. In this context please see the following famous mantra :—

ऋचोऽक्षरेपरमे व्योमन् यस्मिन् देवा अधिविश्वे निषेदु
यस्तन्नवेद किं ऋचकरिष्यति य इत् तद् विदु न इमे समासने

Mark the phrase यस्मिन् देवा अधिविश्वे निषेदु i.e. the supreme is the all pervading principle in which rest all the stars etc. of the sky. याति भुवनानि पश्यन् would mean travels overlooking or enlightening the various heavenly bodies.

(5) Apart from the astronomical trait of gravity mentioned in this mantra, there is one very remarkable astrolrogical meaning of a portion of it. This relates to the Sun being the very core, the atma, the self, the vitality and prop of all that exists. Taking their cue from this statement of the holy Veda, and extending its application to all fields of life, by the principle of analogy and correspondence the savants of the science of astrology have given a practical utility to this statement.

(6) We have already stated in the chapter headed "Sun (atma)...its astrological import," how the Sun represents the vital body in the solar system, the king, the president, or the prime minister in the cabinet of a government, the head of the family amongst the members of a family, the vital heart in the human system, and vowels in the alphabet.

(7) In regard to the utility of the Sun in the determination of the names of persons and things, we would like to reprodue the horoscope of a close relation of ours. This gentleman has two sons and one daughter, but the names of all of them start with a vowel. The elder son is named "AJAY", the younger "ATUL" and the daughter as "ANJU". Now it is not by mere chance that the names of the children start in every case with a vowel. It is very interesting and significant to note that the lordship of the 5th house—the house of progeny

	SUN MER	VENUS	
SAT			KETU
RAH MOON			
	L	JUP	MARS

goes to Jupiter, who, it must be remembered, is the significator also for progeny. Hence in this birth chart Jupiter represents progeny par excellence. The influense falling on Jupiter would, therefore, tell us the varga or group whose letter is the first letter of the progeny. Now Jupiter has the influence of Sun and Mercury and of no other planet. Hence the Sun and the Mercury, would give us the Ist letter of the names, Mercury, as we know, from elementary astrology acts as the planet with which it is associated. Hence it acts here as the Sun and accentuates the action of the Sun. There is, therefore, the accentuated action of the Sun on Jupiter, which means that the

name of the progeny must start with a vowel. As if to confirm this conclusion there is the aspect of Mars on the house of progeny. Since Mars is the lord of the sign occupied by the Sun, its action on the house of progeny (5th) would also mean that the names of the progeny should start with a vowel. Thus we see in actual practice the utility of the fact that the Sun being the soul of the alphabet acts as a vowel and gives names starting with a vowel. This is how spirituality has been related by astrology to practical life.

Chapter 10

Vedic Traits Of Moon

The following mantra number 18 of the 10th chapter of the Yajur Veda relates to Moon. This mantra is recited by the Hindu priests at the time of the pooja of Moon, in the process of the pooja of the nine planets at the start of all important functions.

इमं देवा: असपत्नं सुवध्वं क्षत्राय
महते ज्येष्टाय महते जानराज्यायेन्द्रस्येन्द्रियाय । इमममुष्य
पुत्रममुष्यै पुत्रमस्यै विश एषवोऽमी राजा सोमोऽस्माकं ब्राह्मणानां राजा

एष वो अमी राजा सोमो पुत्रमस्यै विश The resplendent Soma i.e. the Moon when it is made pure अमुष्य पुत्रं अमुष्य in the mind of the people becomes अस्माकं ब्राह्मणानां राजा the king amongst the Brahmins i.e. the chief instrument for realising the supreme. For the purpose of महते क्षत्राय getting great strength,, महते ज्येष्टाय for becoming great, महते जान राज्याय for getting great ruling powers, इन्द्रस्येन्द्रियाय for increasing the wealth of man, इमं देवा असपत्नं सुवध्वम् The wise should produce such a mind—a mind that has no enemies.

Comments : When the mind is il'·:mined with the knowledge of the self it shines with spiritual light. The condition is that it should be made pure. Purity is a sine quonon for self realisation. "BLESSED ARE THE PURE IN HEART FOR THEY SHALI SEE GOD". says the holy Bible. All the spiritual books, the Vedas, the Upanishadas, the Yoga Sutras stress the virtue of purity as essential to yoga i.e. self realisation. शौच or purity is one of the niyamas of the yoga sutras of Patanjali, i.e. a personal virtue essential to self realisation. The "MIND" is the Raja or the king amongst the instruments that help in the realisation of the self or the supreme being. Here is the great authority for this assertion :—

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवै तपसा कर्मणा वा
ज्ञानप्रसादेन विशुद्धसत्व: ततस्तु तं पश्येत् निष्कलं ध्यायमान: ।

(Mundak 3-1-8) i.e. the supreme cannot be seen with the eyes, nor can He be expressed adequately in words. Nor can he be the object of experience by any of the human senses. Nor even can he be realised by austerities or actions. It is only through a pure mind that the knowledge of the self can be had by man. This means, then, that a pure mind can reflect His glory. Such is the capacity of a pure Moon or mind.

(3) Moon or mind when strong in the horoscope, gives life and strength. This is what the mantra says and this exactly is what astrology advocates. All astrological works are unanimous in their assertion that for man to have longevity and strength, it is essential that Moon should be strong in his birth chart. For example, please refer to chapter 6 of "BRIHAT JATAK" of Acharya Varah Mihir and this fact will be clear to you at every step.

(4) Moon's strength is essential to महते ज्येष्टाय for becoming great even in the worldly sense of the term. People who have a strong Moon and a strong ascendant are great in worldly achievements like being rich in wealth. Students of astrology know that the Moon acts as an ascendant and the strength of the ascendant ensures wealth and riches. Most of the yogas or planetary combinations in astrology derive their value and validity through the strength of the Moon. For example please refer to "CHANDRADHI" yoga and "GAJA KESARI" yoga etc.

(5) Astrology follows spirituality and the Vedas. That is why the Sun and the Moon are declared by astrology as राजानौ i.e. kings. The moon is taken as the queen and is, therefore, royal in character and status.

(6) Again the strength of Moon ensures इन्द्रस्येन्द्रियाय the wealth of man as stated under the discussion relating to greatness.

(7) It is stated by the Veda that सोम or the Moon has no enemies This fact is evident from the Astrological table of mutual friendship etc of the planets. It is seen from that table

that Moon is like a mother to all her sons and does not consider any other planet as her enemy.

(8) From the above discussion it is evident that all the qualities that the Vedic mantra attributes to "SOMA" are present in the Moon. It is, thus, in the fitness of things that the wise have used this mantra in the praise of the Moon in their rituals. Vedas thus teach Astrology, too, through their mantras.

(9) The Moon has, then, been stated by the Vada as ब्राह्मणानां राजा i.e. the chief instrument for the realisation of the supreme spirit. The mind in such cases is thoroughly imbued with "VAIRAGYA" i.e. dispassion. This happens when Moon—the mind is influenced by Saturn—the planet of "VAIRAGYA". We would illustrate the point through the birth chart of a great mystic taken from our book "ASTRO SUTRAS".

L	KETU		MOON
MARS			
MER			JUP
SUN	VEN	RAHU	SAT

The horoscope given above belongs to a gentleman known to us. Saturn here is throwing its aspect on both the 4th house and the Moon contained therein. Saturn, as we know, is a

planet of vairagya par excellence. His influence has, therefore, brought about in the life of this mystic vairagya of the highest order and of the real type. The Sun aspecting the same house (4th) and Moon has given a most satvic content to mind, in as much as Sun in himself is the most satvic planet. Here it being the lord of the sign occupied by Jupiter is all the more satvic. Thus we see how the Moon acting as mind, as pointed out by the Vedas and Astrology and receiving influence of vairagya has given a turn to life in the direction of real renunciation.

(10) The hundred percent interest or rather the involvement in spiritual persuit is illustrated in the horoscope by the fact that the atma or self represented by the first house of the horoscope is in intimate relation with religion and spirituality represented by the 9th house. Let us see how. Firstly, mark the fact that there is mutual aspect between Jupiter, lord of the ascendant, and Mars, lord of the house of spirituality (9th). Again mark the fact that Saturn, lord of the 9th house from the Chandra lagna, fully establishes its link with the Chandra lagna by fully aspecting it. Once again mark the fact that there is an exchange between the lord of the Surya lagna (with Sun as the ascendant) and that of the 9th from it. Thus there is intimate relation between the Atma and religion with reference to all the three lagnas. This rare combination of the self with religion from all the three lagnas has resulted in the highest progress in the spiritual field, the mind being saturated with vairagya.

We should also take opportunity of illustrating the role of Ketu and the 12th house of the horoscope vis a vis the question of Moksha. The gentleman, as we said, is already liberated in the present life. In the existence after the passing away of the body, there could be no doubt of his being one with the supreme. See how Mars occupying the house of moksha is the lord of the sign occupied by Ketu and as such can be treated as Ketu occupying the 12th house. Now note the fact that Jupiter is throwing its aspect, both on Ketu—the Moksha Karaka, the 12th house and on Mars the dispositor of Ketu. This is sufficient to prove conclusively under the Astrological rules that the gantleman is assured Moksha after

the loss of the body as well, for Ketu and the 12th house stand for Moksha and life hereafter respectively.

(11) In mantra number 89 of the 4th sookta of the 18th kanda of the Atharva Veda we read :—

चन्द्रमा अप्स्वन्तरा सुपर्णो धावति दिवि नवीं हिरण्य
नेमय: पदं विन्दन्ति विद्युतो वित्तंमे अस्य रोदसी ।

Chandrama i.e. the Moon is "APSU ANTARA" i.e. one having a watery core. It is "SUPARNA" i.e. nourisher and "DHAVATI DIVI" i.e. runs in the sky. It is vidyutah i.e. very shining in appearance. Then 'HIRANYA NEMYAH PADAM VINDANTI" i.e. it derives its status through the rays of the Sun. "RODASI ASYA VITTAMME" i.e. from the sky it serves us as a great wealth.

(12) This is a very significant mantra having great astrological import. The phrase "Having a watery core" should not be interpreted literally in the sense that there is water in the inner layers of the Moon—though who knows this may be true. The phrase should be interpreted with regard to the word सपर्णो used in the mantra. According to Swami Videh the word पर्ण (Parna) is derived from the root (पृपालन-पोषणे) in the sense of rearing or bringing up by proper nourishment. This derivation of the meaning with the preposition सु (Su) would, of course, mean that the Moon is a great nourisher that brings us up. This is exactly what astrology says. It holds (Consult any book on astrology on "Balarishta" i.e. danger to life in infancy) that Moon has a very intimate relation with infancy. Another meaning of the word सुपर्ण (Suparna) is given by Skanda Swami, who is of the opinion that etymologically सुष्टु प्रीणयिता आह्लादयिता मनसाम् । Thus, he derives the word from the root प्रण, प्रीणन् i e. to please. This derivation is also appropriate as it explains one of the chief functions of Moon i.e. to please—a function related to the emotional nature of man. We know that in astrology the study of emotions is intimately linked with the Moon.

(13) In the 15th chapter of the Gita there is a mention of the function of the Moon. It is stated therein पुष्णामि चौषधी सर्वा सोमो भूत्वा रसात्मक: i.e. in the shape of the watery Moon it

is "I" who nourishes all the vegitable kingdom (Gita 15-3). Thus we learn from the statement of the Veda that Moon is a watery planet.

(14) Again the phrase "runs in the sky" gives us a function of the Moon that has its own astrological implication. It is significant to note that in regard to the planets in general it is said elsewhere (Atharva 19-9-7) that शं नो दिविचरा-ग्रहा: may the planets moving in the heavens prove conducive to us and thereby mention the motion of planets. In this mantra, however, it is said in comparison i.e. the Moon runs, that is, it has the fastest motion compared to other planets. This statement of the Veda not only gives us an astronomical truth, but also a symbolic statement in regard to Moon, which links it to all things that have greatest motion in their respective fields. The Moon would, thus, represent "mind" because of its great flight in the psychological field. It would represent "Blood" in the human system, because of its quick circulation. It would represent the "MOMENT" in time, because of its quickest passing away in time. It would represent the age of infancy because of its quickest advent in human life and so on and so forth.

(15) The light of the Moon is derived from that of the Sun, no doubt, but so far as the people on earth are concerned Moon too is a light like the Sun. Though, of course, the lesser light. Hence in astrology Moon is treated as much the eye (instrument of light in the body) as the Sun, as much an ascendant as the Sun, as much the self as the Sun. The body works, no doubt, due to the presence in it of the atma but next to atma the one thing that is most essential to the working of the body with all its senses, is the "mind" without whose co-operation it is impossible for the body to work.

(16) The last phrase in the mantra is "It serves us as a great wealth". Students of astrology are well aware that all important yogas of astrology, having a bearing on wealth, such as the "CHANDRADHI" yoga and the "GAJA KESARI" etc. derive their meaning and strength form the position and strength of the Moon. The stronger the Moon is by location in a good house, such as a kendra or a kona, or by situation

in a good sign such as Taurus or Cancer, or by being away from the Sun (Moon is in maximum strength at full Moon time when it is farthest away from the Sun at 180 degrees) the stronger it is, and the stronger the Moon is in one's birth chart the richer he undobtedly is. Thus वित्त or wealth is very intimately related astrologically to Moon. The Veda has thus not merely stated the apparent qualities of the Moon, but has also given us a fulcrum for their astrological application.

Chapter 11

Vedic Moon And Consumption

(1) From the astrological literature we know that the Moon is the lord of the 4th sign of the zodiac i.e. Cancer. She therefore, represents the 4th limb, viz. the lungs in the human system. A week and afflicted Moon, therefore, brings about trouble in the lungs. It should also be remembered that in astrology Moon is treated pari pasu with the ascendant. Moon, therefore, represents the body as a whole, like the ascendant. Weakness and affliction of the Moon, thus indicates a very weak body with a weak lung—symptoms of consumption. Astrology thus links Moon, inter alia to weak constitution and consumption.

(2) In shloka number 36 of chapter 33 of "BRIHAT PARASHAR HORA SHASTRA" we read :—

पञ्चमे कुजराहुभ्यां क्षयरोगस्य संभव:
रात्रिनाथेन दृष्टाभ्यां निश्चयेन प्रजायते ।

i.e. if Mars and Rahu occupy the 5th house in karakamsha and are aspecting Moon, there is certainly trouble from consumption. Thus the disease arises through the affliction of the Moon. It is thus an astrological fact that the Moon can cause यक्ष्मा or consumption.

(3) Now let us read the following mantra number 31 of the 85th sookta of the tenth mandal of the Rig Veda :—

ये वध्वश्चन्द्रं वहतुं यक्ष्मा यन्ति जनादनु पुनस्तान्यज्ञिया
देवा नयन्तु यत: आगता: ।

The disease यक्ष्मा or consumption that चन्द्रं वहतुं यन्ति जनादनु follows from birth through the Moon, should be sent back to

where from it came, by the people performing the yagyas (Doctors) (पुन: तानि यज्ञिया नयन्तु यत: आगता:)

(4) It is very significant to note that the mantra specfically mentions the disease going under the name of "CONSUMPTION" and links it to the Moon. Obviously here is an astrological hint for the wise to study the question of consumption in the human system through a study of the condition of the Moon in the birth chart. Veda thus teaches astrology.

Chapter 12

Vedic Moon As The Significator Of Longevity

(1) The following mantra number 19 of the 85th sookta of the tenth mandal of the Rig Veda describes the astronomical as well as the astrological traits of the Moon.

नवो नवो भवति जायमानोऽह्नां केतुरुषसामेति अग्रम्
भागं देवेभ्यो विदधात्यायन् प्रचन्द्रमा स्तिरते दीर्घमायुः ।

i.e. the Moon becomes new and new (with the addition of the brightness each day) and thus acting as अह्नां केतु Ketu or indicator of tithis (Lunar dates). उषसामग्रमेति goes ahead of the Sun. In the आयन paksha (bright nights) it देवेभ्यो भागं विदधाति imparts its influence to the nakshatras (asterisms). Verily the Moon gives us Long life.

(2) The increasing digits of the Moon, its moving ahead of the Sun through its faster motion are the two astronomical facts very well known even to an elementary student of astronomy—even to ordinary men. The other two points mentioned in regard to the Moon by the Vedic mantra are astrological in character.

(3) The statement of the Veda that the Moon confers high longevity is the "SEED" of the knowledge that has been dilated upon by all astrological writers. Take out any text book on astrology and you will find there a chapter dealing with the planetary yogas that are responsible for causing death in infancy. In this chapter you will not fail to notice that most of the yogas causing early death i.e. giving very little longevity refer to the various positions etc. of the Moon. In a fact the Moon is the "SIGNIFICATOR" of infancy, because of its fastest motion. Just as the Saturn, the slowest moving

planet, represents old age, Moon the fastest moving one represents "INFANCY". It is thus easy to see that the strength of Moon is a necessary condition for having a longevity beyond the stage of infancy.

(4) We will give a few shlokas from the astrological texts to show that the Moon is very intimately connected with longevity.

गण्डान्ततारासहिते मृगाङ्के पापेक्षिते पापसमन्विते वा
बालो लयं याति समृत्युभागे चन्द्रे तथा पापनिरीक्षिते च ।

(*J.P.* 4-5)

i.e. if the Moon is located in the junction point of a sign and nakshatra and is associated with or aspected by malefic planets and is located in the dangerous point of a sign, the child does not survive.

लग्नारिरन्ध्रव्ययगे शशांके पापेन दृष्टे शुभदृष्टिहीने
केन्द्रेषु सौम्यग्रहवर्जितेषु प्राणैर्वियोगं व्रजति प्रजातः ।

(*J.P.* 4-28)

i e. if the Moon is located in the 6th, 8th or the 12th house of the horoscope and is under the malefic aspect of the malefics, and without the aspect of the benefics, and if the kendras have no benefic planets in them, the newly born child dies soon in infancy.

(6) Again सुतमदननवान्त्यलग्नरन्ध्रेषु अशुभयुतो मरणाय शीतरश्मि भृगुसुतशशिपुत्रदेवपूज्यैर्यदि बलिभिर्न युतोऽवलोकितो वा ।

(*J.P.* 4-38)

i.e. Moon located in the 5th, 7th, 9th, 12th, Ist, or the 8th house of a horoscope and is with a malefic planet indicates death in childhood unless it is associated with or aspected by strong Venus Mercury, or Jupiter.

(7) We need not quote more texts in support of our statement that a strong Moon confers high longevity and a weak and afflicted one causes death in infancy. The more distant is the Moon from the Sun the more bright it is and, therefore, strong and thus conducive to long life. Within 72 degrees of the Sun, the Moon is considered as weak and, therefore, a malefic. In short the Vedic injunction—the Moon confers long life—is an astrological statement full of astrological import.

(8) The other statement of the Veda to the effect that the Moon imparts its influence to the asterism through which she passes, is of no less astrological significance. This statement, in fact forms the basis of the dasa system in astrology, for we determine the ruling planet on the basis of the asterism through which the Moon may be passing at the moment of the birth of the person concerned. The lord of the asterism thus involved determines the planet that rules the newly born at and from the moment of birth.

(9) The phrase नवो नवो भवति जायमानो contains the word नव i.e. 'new' twice and thus stresses the quality of newness in the Moon. The astrological savants have taken their cue from this description of the Moon and ascribed the quality of "NEWNESS" to the articles denoted by the Moon, in contrast to the other qualities of oldness of Saturn or of "Being burnt" of Mars etc.

(10) In this connection please refer to the following shloka number 22 of chapter 2 of "JATAK PARIJAT", relating to the types of clothes represented by the various planets.

स्थूलाम्बरं नूतनचारुचेलं कृशानुतोयाहतमध्यमानि, दृढांशुकं
जीर्णमिनादिकानां वस्त्राणि सर्वे मुनयो वदन्ति ।

The Sun represents स्थूलाम्बरम् i.e. coarse cloth made of thick thread, the Moon represents नूतनचारुचेलं i.e. new and attractive cloth. The Mars represents cloth that is कृशानुहतम् i.e. burnt by fire, Mercury represents cloth that is spoiled by water (तोयाहतम्). The planet Jupiter represents cloth that is middling in character i.e. it is neither too old nor too new (मध्यमानि). Venus represents दृढांशुकम् cloth that lasts long. Saturn represents जीर्णम् i.e. old cloth. Thus opine all old thinkers of the science of astrology. The idea is to point out the astrological imports of the words नवो नवो (new and new) in the mantra as ascribing newness to Moon and, of course, to the articles denoted by the Moon.

Chapter 13

Moon's Relation To The Nakshatras

In a mantra of the Yajur Veda we read :—

सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम ।।
स नऽइदं ब्रह्मक्षत्रं पातु तस्मै स्वाहा वाट ताभ्या स्वाहा: ।।

(1) The Moon has in her the rays of the Sun, is सुषुम्णः सूर्य रश्मिश्चन्द्रमा very pleasing. It is गन्धर्वः i.e. a repository of such rays as भेकुरयः नाम cause light. It अप्सरसः rays are the नक्षत्रा asterisms. May it protect in us ब्रह्म spiritual and क्षत्रं the physical power and may we thus profit from its rays.

Comments : In this mantra there i.e. mention of traits of Moon, most of which are experienced by everybody in common life. Its cool rays are pleasing to everyone. That it is soothing and enlightening is the experience of every one of us. That the Moon derives its rays from the Sun is also a scientific fact known to every school boy. The prayer for the protection of our spiritual and physical power is a praver that is astrological in character, for how can a mere lump of earth, though shining in the night can be conducive to our spiritual growth, unless we recognise that the Veda attributes to Moon such a spiritual power. Though the physical power may be argued as obtained through the vegitables and herbs that the rays of the Moon nourish and fill with food value. But the most astrological portion of the mantra in the phrase नक्षत्राणि तस्य अप्सरसः i.e. the asterism or the nakshatras are its rays. Normally it is very difficult to make out how the nakshatras could possibly be the rays of the Moon. The nakshatras are clusters of stars—each star many times brighter than the Sun of our solar system. How can these huge shining

bodies receive their rays from the tiny Moon. The idea is astrological in conception. The asterisms or the nakshatras give their own distinctive results through the Moon. Astrology teaches us that the planet who is the lord of the nakshatra occupied by the Moon at the time of birth, starts ruling the newly born child and the remaining nakshatras give their results in their respective ruling periods in an order. Thus in as much as the nakshatras or the asterisms give their results through the Moon, these nakshatras can be said to be the rays of the Moon.

(2) Thus it is a Vedic mantra that has given the clue to the dasa system of the Hindus, which is based on the position of the Moon in the nakshatra concerned. It seems that the later savants of astrology developed in detail the basic idea of this mantra and erected their system of dasa. Thus it is seen that the dasa system of the Hindus is as old as the Veda, as original to India as the Vedas and therefore quite native to Indian astrology.

(3) Indian astrology is "INDIAN" because of its dasa system apart from the fact that it is also Indian because of its relation to a fixed star as opposed to the initial moving point of the western astrology. It is also Indian because it gives you the rationale behind the exaltation of planets. Again it is Indian in charactar because it shows us the evolutionary character of the 12 houses of the birth chart—houses starting from body (the first house) and going to Moksha (the 12th house).

(4) स न इन्द्र ब्रह्मक्षत्रं पातु In this portion of the mantra a desire has been expressed for the protection of our Brahm and Kshatra. Brahm means spiritual and intellectual power, while Kshatra means physical power. As we have explained else where mind is the instrument for the realisation of God. It is, therefore, but apt to relate the question of God realisation to the Moon—the significator of mind. In the physical field the strength of the Moon is, of course, indispensible to longevity and strength vide the chapter headed "Vedic Moon Significator of longevity".

Chapter 14

Vedic Functions Of Mars

The mantra recited in propitiating or worshipping Mars by the Vedic pandits is :—

अग्निर्मूर्द्धा दिव: ककुत, पति
पृथिव्याऽयम् । अपां रेतांसि जिन्वसि

(1) The phrase अग्निमूर्द्धा is the chief clue to the entire character of the planet Mars, अग्नि means Fire and मूर्द्धा (Moordha) means "HEAD". The phrase would mean the planet that has Agni or fire as its chief or main (at the head) trait. The word "AGNI" should be taken in its broadest sense, so as to include not only the physical fire, whether the cooking fire, the lightening fire in the form of the Sun, that of the burning coal in the furnace, or in the kiln or, the electricity in the heating apparatus, but also the fire of "AMBITION", the fire of "DIGESTION" etc.

(2) The journey of the rockets to the planet Mars has given proof of the fact that the colour of this planet is red. This is exactly the colour alloted by astrology to Mars. The red colour is one of "VIOLENCE" owned and patronised by those who believe in violence and bloody revolution. That is why they have the colour of their flag as "RED", the name of their flag as the red flag, the name of their renowned spots as the red square, the name of their propaganda machine as the red star and so on.

(3) The science of symbology has linked the colour red with ambition and active pursuits. In the Vedas we read अजां एकां लोहितशुक्लकृष्णां वह्वी प्रजा सृजमाना स्वरूप: i.e. the God almighty has created this universe with a single matter that remains for ever, but in three states of लोहित—red शुक्ल—wihte

anc कृष्ण—black. The red stands for ACTIVITY AND AMBITION, THE WHITE FOR HARMONY AND THE BLACK FOR LAZINESS. The same idea of the three gunas is expressed by the Yoga Shastra by giving the names "PRAKASH" i.e. light to the white, "KRIYA" or activity to the red the "RAJAS" and "STHITI". Inertia to the black or the "TAMAS". In short the planet Mars stands for the "RAJAS" guna and all that it means as explained above.

(4) By its very striking red colour the planet Mars is in the sky (दिवः) like a ककुत i.e. like the hump of a bull. Just as a bull is distinguished from the cows and other females by virtue of its hump, in the same manner the planet Mars in the sky is conspicuous by its अग्निमूर्द्धा red colour.

(5) पति पृथिव्याः अयम् Mars is a male factor and acts to women like the seed of a man. This statement of the Veda is again pregnant with great meaning which has been elaborated by the astrological Shastra. Read the following words of Varah Mihir in shloka number 1 of chapter 4 of his work "BRIHAT JATAK" : कुजेन्दु हेतु प्रतिमासमार्तवम् i.e. Mars by its action on Moon is the cause of the monthly course in women on earth. This shows how Mars is instrumental in making a woman capable of conceiving.

(6) That is why in the next part of the mantra it is said that it nourishes and makes fertile (जिन्वति) the अपां or the raja of women for रेतांसि sexual purposes. This mantra leaves little doubt in our minds that it does pertain to the planet Mars. The "VINIYOGA" or the link of the mantra to Mars in the astrological sense by the seers is thus quite appropriate and logical.

(7) We may illustrate the "KILLING" nature of the cruel Mars by the birth chart of ABRAHAM LINCOLN president of America. The historic fact of the assasination of the American president is illustrated by the influence of Mars and Ketu on the factors denoting the mode of death, viz. the 1st and the 8th houses of the birth chart and their lords. It would be recalled that Rahu and Ketu—the shadowy planets have the 5th and the 9th aspect like Jupiter. Keeping this

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MOON			
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principle of Maharshi Parashar in view, we would observe that Rahu is fully aspecting i.e. throwing its influence on the ascendant by its 5th aspect, and in doing so throws on the lagna the killing effects of Mars with which it is located as a shadowy planet. Now carefully mark the fact that Mercury who is thus under the influence of Mars through Rahu is the lord of the 8th house from the ascendant. Hence the said influence of Mars on the ascendant and the lord of the 8th house denotes death through violence.

(8) Again mark the fact that the Sun, too, is under the killing influence of Mars, and since the Sun is the lord of the 8th house from the Chandra lagna, it also denotes the same event i.e. death by violence. Once again mark the fact that Ketu is aspecting fully with 5th aspect the 7th house of the horoscope. This house being 8th from the Chandra lagna, by affliction through Ketu also denotes death through violence. Like Rahu, Ketu too is influenced by Mars and hence there is on the 8th house from Moon not only the influence of Ketu but also of Mars. Mars and Ketu being equally cruel and violent there is double killing influence on

the said house. Thus both the 8th house from the Moon and its lord are under the violent influence of Mars and Ketu.

(9) Jupiter and Venus aspecting the 8th house of the birth chart seem, prima facie, to act against a violent end, but wait and note that Venus is the lord of the sign occupied by the Mars and as such is acting as Mars. As regards Jupiter, he too is here a violent planet. How ? because his Moola trikona Positive sign—Sagittarius falls in the 11th house—which house being 6th to 6th (Bhavat bhavam) acts as the 6th house—the house of injury and violence. Jupiter, too, is thus acting as a violent planet. In short, we see how Mars, augmented by Ketu and other factors of violence, brought about death by assasination. Mars is in this manner a great killer.

Chapter 15

Vedic Mercury : The Viṣhnu

(1) The following is the mantra with which every Hindu priest worships Mercury along with the rest of the planets at any important function. उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्ते संसृजेथामयं च, अस्मिन्सधस्थेऽध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत।

(Yaju Veda, chapter 15, mantra 54)

This is also the mantra recited at the time of the performance of havan or hom, when oblations are offered.

(2) This is a mantra addressed in the form of a prayer, as many mantras are in the Vedas, to fire. But "Fire", mind you, is here used as a symbolic word. It means fire in the sense of strong urge. It is used in some what like being "fired" with patriotism, fired with ambition, fired with love and so on. In illustration we may quote an urdu poet :—

ए हिम्मते मरदाना आ जिगर में तेरी जा है,
मत आंख चुरा मुझ से गर शरते वफा है।

O, manly courage, come to me. I have a warm place for thee in my bosom. Please, do not evade, if you have any sense of loyalty and friendship. The idea is that "courage" in abstract is addressed here as a person. Similarly the holy Veda addresses itself to fire of spirituality and asks it to be kindled in us. The word उत् means "High". बुध्यस्व means make us conscious i.e. take us to a higher level of consciousness. प्रतिजागृहि: The preposition प्रति means in response or as a sequel to. प्रतिजागृहि therefore, means by your being kindled. Let us be awake as souls to that higher consciousness. त्वम् You O spirituality—the awakened fire inspire us for "ISHTA POORTE" i.e. for acts of public utility, such as the erection of a serai for travellers, construction of a shed for the drinking water for the

public etc. May all the Devas i.e. the learned people and the yajman i.e. one who is actually engaged in the performance of the act of utility, be established in this state of moral excellence. May we go अधि उत्तर अस्मिन् still higher up in spiritual development.

(3) As already observed the word "FIRE" here does not refer to the element "FIRE". But to the "KINDLING" of the intellect. For a simile please refer to shlokas 25 to 30 of chapter 4 of the Gita. It would be observed there from that the Lord has used the word "AGNI" to mean different virtues in different contexts. Thus the mantra relates to the fire of intellect that takes us on to the heights of intellectual, moral and spiritual life.

(5) Coming to the astrological import of the mantra we observe three noteworthy points. Firstly, the intellect sought for is one that engages itself in इष्टापूर्ते i.e. works of public utility. This is exactly the role of Mercury particularly when it influences the house of "KARMA." In this connection readers may refer to the following shloka of "JATAK PARIJAT" कर्मेशज्ञ सुराचितै: क्रतुफलं संचिन्त्य सम्यग्वदेत् i.e. if the lord of the tenth house (karma), Mercury and Jupiter are in the tenth house, one engages oneself in "KRATU" i e. yagyas or acts of public utility. This is the idea that we derive from a reading of the mantra.

(6) Secondly, it is stated in the mantra that the devas get established in this moral state By analogy we conclude that Mercury stands for "really educated", for the term deva in the Veda means inter alia the learned (विद्वांस:) ।

(7) Thirdly, it is the "YAJAMAN" that gets into the moral excellence. By analogy we, therefore, conclude that the act of unselfish service is intimately linked to the nature of Mercury. In fact the very name "VISHNU" or Mercury in astrology suggests that like the Lord Vishnu it is the privilege of Mercury to engage itself in the unselfish service of others. We often observe that when Mercury is the lord of the house of religion (9th) and has an intimate relation with the ascendant (See the birth chart of Mahatma Gandhi, who has Mercury in the ascendant with the lord of the ascendant-Venus) one is a prominent public servant.

(8) Thus a reading of the mantra leaves no doubt in one's mind that the traits such as intellect (budhhi), learning and unselfish service refer to the planet Mercury. That is why it is with this particular mantra that the planet Mercury is worshipped.

(9) The horoscope of Mahatma Gandhi illustrates the moral role of Mercury. It is given below. As lord of the house of morality and religion, Mercury is not only in the lagna but also with the lord of the lagna. There is thus a very intimate link established between religion (9th house) and self (1st house). If you study the horoscope with reference to the Surya lagna, you will notice that the lord of the Surya lagna

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i.e. Mercury and that of the 9th from lagna i.e. Venus are again together, again stressing the fact that the Mahatma was a highly religious person. Please do not forget the fact that Mars is the lord of the 9th house from the chandra lagna. This means that the lords of the 9th house from all the three lagnas are linked to their respective lagnas thereby stressing the religious nature of the Mahatma. Any way, the main point to be brought out here is the religious role of Mercury as lord of the 9th house—which has been accentuated by the association with it of other similar factors,

Chapter 16

Vedic Mantra For Jupiter

During the Pooja or propitiation of the 9 planets by the Hindu priests the following mantra is recited in praise of Jupiter whose Sanskrit name is "BRIHASPATI".

बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु
यद्दीदयच्छवसऽ ऋत: प्रजात: नदस्मासु द्रविणं
धेहि चित्रम् । उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनि
बृहस्पतये त्वा

बृहस्पते O Brihaspati you are अर्य: of gentle, clean and straight forward conduct, you are अर्हाद् imbued with most becoming actions, and you are bright with these shining qualities. You are क्रतुमत् जनेषु foremost among the people who, perform "KRATU" i.e. works of public utility. You are (शवस दीदयत्) known for your moral strength. You are ऋतप्रजात: the ultimate product of the observance of the cosmic laws. You are उपयामगृहीतोऽसि bound by the laws of self control. Your बृहस्पतये तु एष ते योनि root lies in greatness. In fact you are the goal of all greatness. Such a Jupiter may establish us in riches. (द्रविणम्) of all sorts; (चित्रम्)

Comments : (1) Readers would not have failed to notice that all the qualities and traits attribute to Brihaspati in this Vedic mantra are present, without exception, in the planet known by that name in astrology. The very name "BRIHASPATI" containing the word "BRIHAT" i.e. great is fully representative of the qualities of Jupiter astronomically as well as astrologically. As we know Jupiter is "PATI" or protector of wife and as such is considered logically as the significator of "HUSBAND" in a female birth chart.

(2) Of all the planets Jupiter is the one that is considered as the most endowed with rectitude, clean life and moral conduct. Hence the adjective अर्य (of आर्य Arya) and अर्हन (of highest conduct) are most appropriate for Jupiter astrologically.

(3) Students of astrology are fully aware of the fact that the influence of Jupiter on the tenth house—the house of "KARMAS" or action gives rise to philinthropic and other works of public utility. Hence the epithet "KRATU MAT" is perfectly in consonance with the astrological conception about Jupiter. (See 15-8 of JATAK PARIJAT)

(4) Jupiter in astrology has such a strong moral influence that without its influence through location or aspect on factors denoting birth, the birth itself becomes "INVALID", bastard etc. Hence to say that Jupiter is शवसदीदयत bright in it's quality of giving moral strength is no exageration astrologically. In fact Jupiter aspecting is a source of strength everywhere, whether it be the field of wealth of progeny or official career.

(5) Again Jupiter has been addressed as ऋतप्रजात: the product of the observance of eternal and universal laws. Little wonder then we consider Jupiter as the significator of "LAW" in the field of legal knowledge and practice. A man whose second house and its lord are influenced by Jupiter (and Venus—another legal planet) surely studies law. ऋतप्रजात: is then most apt description astrologically speaking of this validating planet.

(6) Then we come across the virtue उपयामगृहीतोऽसि Jupiter is concerned with or related to both the universal law relating to the society as ऋत (RIGHT) and to the personal law in the shape of qualities of purity, contentment, tapas, self study and the spirit of self surrender to God, called उपयाम here. Thus again Jupiter stands for the excellence of spiritual and moral qualities.

(7) In fact greatness in all that is good and beneficial for our material, moral and spiritual progress is represented by this benign planet whose root is thus greatness itself.

(8) Lastly the holy Veda seeks wealth of every description from this planet of plenty and excellence. Now even a trio in astrology knows that Jupiter is the Karka or significator of wealth. In other words no study even of the material wealth

is complete in a birth chart without a study of the position of Jupiter.

(9) We would like to illustrate the financial role of Jupiter through an example for the mantra has prayed for द्रविणम् i.e. wealth from Jupiter. Here is the horoscope of a multimillionaire. In this horoscope Jupiter---the significator of wealth is in great strength for two reasons. Firstly, Jupiter is located in his own house (PISCES) and secondly it is in retrogression. It is a law in astrology that all planets in retrogression become very strong. Hence as the lord of the

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houses of finance and as the significator of finance the extra-ordinary strength of Jupiter is highly conducive to the houses which Jupiter owns. He owns two houses i.e. 11th and the 2nd, each of which in turn stands for wealth and gains. This makes Jupiter extremely beneficial in securing wealth.

(11) When Jupiter the significator of wealth becomes the lord of the houses indicating wealth, it becomes par excellence a planet of wealth and value and would enrich extremely the factors that it may influence. In the case under study Jupiter is aspecting Moon, Venus and Mars. Moon is an ascendant

in herself and ascendant strengthened means wealth strengthened. Again, Venus is the Raja Voga planet for the aquarius ascendant as it owns the 9th (Trine) and 4th (Kendra). Similarly Mars is the Raja Yoga karaka from the Chandra lagna. Hence the aspect of the extraordinarily strong benefic and valuable Jupiter on the two Raja yoga planets has added immensely to the financial position of the person. Thus, it is but right Astrologically that the holy Veda has begged finances from Jupiter.

Chapter 17

Vedic Venus

(1) The following mantra from the Yajur Veda is recited by the priests at the time of the pooja of the planet Venus.

अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिवत्क्षत्रं पय: सोमं
प्रजापति ऋतेनसत्यमिन्द्रियं विपानं शुक्रमन्धस: इन्द्रस्ये-
न्द्रियमिदं पयोऽमृतं मधु (*Yaju* 19-75) ।

Before studying the question of the application of the principle of correspondence vis a vis this mantra, let us first understand its meaning. For that purpose let us concentrate on each of the word comprising the mantra.

अन्नात् From the अन्न or food परिस्रुत: got as a refined product or essence of food in the body, रसं it is an exilerating pleasurable drink, which is thoroughly drunk by the ब्रह्मणां i.e. by those who seek to realise the supreme, or by the seekers of wisdom divine. This रस or drink is such as is conducive to क्षत्रं great strength पय: सोमं a drink that is conducive to gentleness, it is प्रजापति the thing that is conducive to the bringing up of the progeny, ऋतेन by conforming to the cosmic laws it becomes विपानं a special drink which is सत्यमिन्द्रियं a means of producing सत्यं conformity to laws in the individual sphere इन्द्रियं there by leading to the strength of the organs of the body. शुक्रमन्धस: This pure form of the food is इन्द्रस्येन्द्रियमिदम् the strength of Indra—the human soul. It is a drink that brings about अमृतं immortality—a veritable sweet drink indeed.

(2) This mantra talks of the semen in the human body. By its being drunk by the wise and the seekers after the supreme. By the term "DRINKING" is of course meant the thorough assimilation of this valuable essence in the body itself, without allowing it an outlet through the lower out let of the private organ. The name "VAJ.PAYEE" held by many men even in

these days means payee or drinker of वाज or semen i.e. brahmcharies or celebates. The mantra in keeping with the tradition of Indian culture is all praise for those who can preserve and assimilate the semen in the human body itself.

(3) Now let us come to the question of "CORRESPONDENCE" or "AS ABOVE SO BELOW". What is in the cosmos is necessarily a part of the microcosm and vice vers. The first word that easily lends itself to symbolic interpretation is परिस्रुत: i.e. essence, refinement, excellence. This quality of "REFINEMENT" is applied symbologically to every department of life. In the body the refinement of the food of course takes the form of semen. Applied to clothes it would mean clothes of high value and stuff and structure. For example, the planet Venus would stand for or represent "Silk" and not such inferior or coarse cloth as "KHADAR OR KHADI". In the field of speech Venus the refined would represent cultured and melodious speech in the form of music and not an ordinary speech—curt or simple. Even amongst the sweet things Venus would represent "SUGAR" rather than Gur or other inferior and unprocessed form of the sugarcane. Among the embalishments Venus stands for cosmetics of value. In fact in every department of life Venus would stand for the "CULTURED", "THE REFINED" the "ARTISTIC", the processed and the like instead of the ordinary or the common.

(4) The fact that it is only the Brahmin—the one devoted to the realisation of the self that is able to drink or assimilate the veerya i.e. semen in the human body, indicates by the law of correspondence that Venus in its true and high form is a Brahmin. That is why astrology classifies Venus as a Brahmin, along with Jupiter.

(5) That semen or veerya is strength that goes without saying. In the field of astrology too the planet Venus is credited with strength particularly in the matter of procreation. In fact one who has his Venus spoiled and weak, made so by such factors of "WANT" and "IMPOTENCY" as Saturn and Mercury in his horoscope is declared as impotent and unable to get children.

(6) The term रस: signifies more than a mere liquid. It denotes enjoyment, pleasure, ananda. That is why astrology links

all sorts of sensuous enjoyment to Venus—that enjoyment of sex, of music, of fancy goods, of flowers and scents, of dancing etc.

(7) Being a product of culture Venus is very well behaved. It has the qualities of सोम i.e. gentleness. Like the Moon सोम it is also treated as watery in astrology.

(8) As already explained the words ऋत and सत्य refer to cosmic and individual laws respectively. A universal truth is ऋत(RIT) and when practised by an individual it becomes सत्य (SATYA). In astrology truthful behaviour is very intimately linked to the higher qualities of Venus. In this connection please refer to the following shloka from "UTTAR KALAMRIT" :—

नेत्रं सत्यवच: कलानिपुणता रेतो जल क्रीड़िता etc.

i e. Venus stands for eye, truthful speech, arts, semen, enjoying the watery resorts etc.

(9) There is no trait of Venus mentioned by the Veda that is not present in the planet as treated in astrology. It is, therefore, perfectly in consonance with the principles of "CORRESPONDENCE", analogy and symbology that the traits and qualities of the planet Sukra (Venus) are identical in both the places. The word "SUKRA" is of course present in the Vedas as well as in the astrological texts denoting the same traits.

(10) How veerya or semen represented by the planet Venus

VEN	SUN, MARS MOON MER		L SAT RAH
			JUP
KET			

becomes scanty through "PAUCITY" influences and leads to impotency may be seen from the horoscope of an impotent person reproduced on page 96. We know from astrology that Saturn and Rahu are planets of want and paucity. When acting on sex factors these planets can easily lead to impotency. In the horoscope under illustration, we notice that Venus located in the tenth house is the lord of the house of sex from two lagnas, vis, from the Sun and the Moon. It is in it self also the significator of sexual potency. Hence the affliction of Venus by the full tenth aspect of the impotent Saturn has led to impotency.

(11) It would also be observed that both Saturn and Rahu—factors or want, paucity or impotency are fully aspecting the 7th house—the house of sex. This further accentuates impotency.

(12) A question may be raised as to why Jupiter aspecting the house of sex (7th) has failed to prevent impotency. The answer lies in the fact that Jupiter himself is a party to the problem, in as much as, it is lord of the 7th house from the ascendant and thus stands for Sex. Jupiter himself is under strong impotent influence through the aspect on it of Saturn. Again it would be observed that Ketu is throwing its 9th aspect on Jupiter and in so doing is throwing on Jupiter the influence of the impotent Saturn, by whom Ketu is aspected. Thus Jupiter, as representative of sex, himself has on it many impotent influences and as such only adds fuel to fire.

(13) In short when Venus along with other factors standing for veerya i.e. semen is afflicted by such factors of impotenc as Saturn, Rahu etc. the man becomes impotent. Venus is thus a great representative of semen both in the Vedas and in astrology.

Chapter 18

Vedic Mantra For Propitiation Of Saturn

शंनो देवी रभीष्टये आपो भवन्तु पीतये शं योरभि स्रवन्तु नः ।

(1) आपो भवन्तु पीतये May Saturn protect us शंनो देवी रभीष्टये May it prove beneficial in the direction of our divine wishes शंयोरभिस्रवन्तु नः May good and peace come to us from all directions.

Comments : The key word in the mantra is आपो. The word generally means water. According to shri Kedar Nath Joshi this word means Saturn. He has stated that the Matsya Purana has opined that because of his over powering influence on the Sun, it is called आपो. If that is so the mantra is appropriate. It would be noted that शं or peace and comforts have been prayed for through out the mantra. There is no mention of any good qualities of the planet. This lends weight to the presumption that the prayer is addressed to one who, like Mars, is normally the cause of sorrow only. Again the word देवी अभीष्ट means our desired object of a divine nature. This again implies that we are asking for a thing, which the planet, by virtue of its malefic nature denies to us generally. Hence the planet must shed its malefic nature, in response to our prayer do to us good spiritually, morally and also materially.

(2) The word पीतये means for our protection. In fact in one of the mantras of the Rig Veda Maharshi Dayanand Saraswati has given this very meaning of the word. Since Saturn is the most malefic of all planets, it is but natural that in praying to him protection and peace in all directions should be sought for from it.

(3) The fact that Saturn is a great factor for disease and sorrow may be illustrated by a horoscope. Here is the

birth chart of a close relation of ours, who had his hip joint jammed in his 20th year of life and who thus became lame for all life. The factors for disease in astrology are (a) the 6th house, (b) the lord of the 6th house, (c) Saturn and (d) Rahu. It

		SAT	MARS
RAH			
SUN MER JUP,VEN			KETU
MOON			L

would be noticed that Rahu in this case is located in the house of disease itself. Saturn is thus in this case three fold representative of disease, (a) as Saturn, (b) as the lord of the 6th house and (c) as the lord of the sign occupied by Rahu. It is, therefore, not difficult to see that it would bring disease to whatever house etc. it may influence.

(4) Saturn in the case under illustration influences the 9th house in which it is located. The 9th house being the hips the jamming of the hip-joint was appropriately, though unfortunately, involved.

Saturn is also influencing the 3rd and the 11th houses by aspect. Each of these houses represents the ears. He had two operations of the ear too.

(6) Thus the disease inflicting power of Saturn in collaboration with other disease-causing factors can be easily seen and the Vedic prayer to Saturn for all round protection appreciated.

Chapter 19

A Vedic Prayer To Rahu

(1) The following mantra number 39 of the 27th chapter of the Yajur Veda is used in the pooja and propitiation of the shadowy planet Rahu, by the Hindu priests at the time of the pooja of the 9 planets at the start of every important function.
कया नश्चित्र आभुवदूति सदावृधः सखा कया शचिष्टया वृता

(2) O चित्र wonderful Rahu may you please prove yourself a friend सखा अभुवत् to us in all direction and circumstances. May you be so through your ऊति force of protection. May you prove so through enhancing truth in us May you be so through the quality of being our close relation (शचिष्टया)

(3) **Comments :** It speaks volumes for the sagacity and wisdom of our seers who included Rahu—a mere shadow—in the list of planets. In their opinion Rahu is a Graha because it binds us in action in a specific direction, demanded by its position. Now students of astrology know very well that in astrology Rahu is related to destruction, separation, untruth and foreign elements and qualities—qualities that are all undesirable. The Vedic mantra, therefore, begs the planet to give us the qualities that are opposed to those normally associated with the planet by astrology. How appropriate to do so. Instead of destruction and separation, protection is prayed for. Instead of alien, foreign or inimical treatment that of close and dear relative is sought for.

(4) The question may be raised "How can we expect good from a bad quarter ? True; but Rahu is a shadow too. Its normal qualities come to be experienced by man when it acts alone. But when it is in a good house and under the good influence of benefic planets, it is capable of doing good too. Those who have any doubt in this respect can refer to the Yoga Karaka chapter of "BRIHAT JATAK" and "BRIHAT PARASHAR

HORA SHASTRA" and their doubts on this point would be removed.

(5) In short when the holy Veda mentions the good qualities of Rahu instead of the bad ones; but those who are wise can see that these are the opposite of the normal qualities of Rahu. Vedas would naturally wish good out of the evil.

(6) The idea behind the prayer to the effect that Rahu should act our close relation is that Rahu does not normally act as such. On the contrary, Rahu acts as a foreign element. How Rahu acts as a foreign element may be illustrated through the following horoscope. This horoscope belongs to a Hindu gentleman who married a Mohammedan lady from a high class Muslim family. For Hindus who generally do not marry outside their community such a marriage can be termed as with a foreign wife.

(7) First, let us study the birth chart with reference to the Chandra lagna. The house of marriage from the Chandra lagna is occupied by Mars as lord of the sign occupied by Rahu and Saturn. Mars by location, therefore, makes wife foreign.

MARS	RAHU SAT	L SUN MER	
			VEN
		KETU JUP	MOON

Now, since Mars himself is the lord of the 7th house the fact that he is the lord of the sign occupied by Rahu and Saturn

means he is also, afflicted as a marriage factor by foreign influence.

(8) Lastly, let us study Venus—the significator for wife. Venus has on it the square of Rahu and Saturn. Since the square aspect has 3/4th of the value of a full aspect under the rules of Indian astrology, it is adequate enough to make the wife foreign, Besides, Moon, the dispositor of Venus, acting as Venus, is under the aspect of the same Mars lord of the sign occupied by the foreign factors—Rahu and Saturn and as such also indicates that wife should come from a foreign community.

(9) We thus see that the prayer to Rahu to prove as one of us and not as a foreign element in our life has great meaning and significance astrologically.

Chapter 20

Ketu As The Liberator In The Vedas

(1) Our religious and spiritual books are of the unanimous opinion that the liberation from the cycle of birth and death is not possible without the knowledge of self or the supreme. In mantra 8 of chapter 3 of "SHWETASHWETAR" upanishad we read as under.

वेदाहमेतं पुरुषं महान्तं आदित्य वर्णं तमसः परस्तात्
तमेव विदित्वाति मृत्युमेतिनान्यपन्थः विद्यतेऽयनाय ।

I know the supreme being, who is effulgent like the Sun and far beyond ignorance. It is only by knowing Him that one crosses death. There is no other way to immortality. Again the holy books assert ऋते ज्ञानान्नमुक्ति there is no liberation without Gyana.

(2) Ketu is held as the "MOKSHA KARAKA" or the significator for liberation in astrology. That is a matter of elementary knowledge. The Vedas too declare Ketu as the harbinger of "GYAN", for this is how the mantra for the pooja of Ketu—one of the planets of the Hindu system of astrology reads. We have already given the idea why a planet is called a "GRAHA". Since Rahu and Ketu satisfy this definition of a graha, these have been included in the list of grahas with the full understanding that they are only shadowy in nature and have no material existence, like the Moon, Mars or other planets.

"केतुं कृण्वन्न केतवे, पेशो मर्य्याऽअपेशसे,
समुषद्भिरजायथा"

The planet Ketu prepares us for "GYAN" i.e. the knowledge of the self or the supreme that leads to immortality. It is apparently on the basis of this Vedic mantra that

the, pioneers in the science of astrology declared Ketu as the significator for Moksha.

(3) The students of astrology are fully aware of the fact that the planet Sun gets exalted in the tenth degree of the sign Aries. It is not by a mere chance that this basic truth of astrology has been formulated. There is the whole philosophy of the Vedanta behind this declaration in which Ketu takes no mean part. Hitherto the fact of the exaltation of the Sun was, no doubt, known and printed in books, but the reason why the sign Aries and the tenth degree in it have been selected as the exaltation points for the Sun had not been stated or explained by any astrological author. It fell to our good fortune to explain the rationale behind this exaltation.

(4) The rationale is, of course, spiritual in character, It should indeed be so keeping in view that astrology is an "ANGA" or limb of the Vedas, and as such it must tow the line of Vedas. What are the Vedas for ? For teaching us the way to liberation. Hence the spiritual nature of the explanation.

(5) In the state of Moksha the man feels his identity with the supreme spirit and is oblivious of the world. He is thus untouched by sin, howsoever sinful may be his surroundings. Thus the astrologers placed Sun—the Atma—the human soul in the sign Aries—the sign belonging to the sinful Mars (The very name of Mars in astrology is "PAPI"—the sinful) so as to show that ths liberated soul—the soul is the asterism of Ketu (which the tenth degree of the sign Aries denotes) remains untouched by sin and this state of the Sun or the self constitutes his highest state.

(6) The asterism of Ketu is thus chosen to signify the Atma (The Sun) in Moksha. We cannot easily appreciate the statement of the Veda to the effect that Ketu is the planet of "MOKSHA" and prepares us for that state of existance.

(7) पेशो मर्य्यायस्पेशसे The word पेश : means gold. With the negative अ before it therefore, means "without gold" without wealth i.e. poor. For the man who is not ensnared by the world even when he is without the worldly riches has the gold or worth in the shape of Ketu—the knowledge of the self. All worldly education, whether of engineering or of medicine, whether of law or technology has only one purpose in common.

i.e. to bring wealth to man and thereby to keep him happy. Happiness is thus the goal everywhere. Now the education in the thorough knowledge of the self or the supreme gives us unequalled happiness beyond measure—happiness eternal and as such it is our real and the highest wealth, our real gold.

(8) Finally समुपद्भिरजायथा The state of liberation is born out of the "SACRIFICE". Sacrifice even of our body consciousness is the price for the creation of this state of liberation.

(9) Spirituality and astrology go hand in hand. Have you not read the dictum of Maharshi Parashar.

अष्टमं हि आयुषः स्थानं अष्टमादष्टमं च यत्
तयोर्यद् व्ययस्थानं मारकस्थानमुच्यते

(Brihat Parasbara Hora Sastra, 44-2)

i.e the 8th house in any horoscope denotes death and so does the 3rd house (on the principle of Bhavat Bhavam)—the house 8th to 8th. The 12th house from these two houses i.e. the second and the 7th houses are called the "MARAKA" (Killing) houses. The Maharshi has here given us a general principle that the 12th house is the negation of the traits of the house to which it is 12th. Applying this principle, we can say that the 12th house is the negation of the Ist house. The 12th house, as we know from astrology, is the house of Moksha or liberation and the first house is the house of the "BODY" as a whole i.e. of the body, emotions and intellect—all. Thus the negation of body—the body consciousness constitutes Moksha in astrology. Why not ? for astrology as the limb of the spiritual Vedas must tow the lines of the Vedas. Thus sacrifice is essential to Moksha both according to spirituality and astrology. Is there any doubt now in regard to astrology being in conformity with and enjoined upon by the holy Vedas ?

(10) From the above discussion the fact emerges clearly that Ketu is significator of Gyan and Moksha. A practical illustration of how Ketu and the house of Moksha (12th) beneficially influenced lead to Moksha has already been given under the chapter bearing the heading "VEDIC TRAITS OF MOON". Readers may refer to that chapter with advantage.

Chapter 21

Astrological Import Of Asterisms

The 7th sookta of the 19th kanda of the Atharva Veda names all the 28 asterisms. These names are the same as you find in the astrological works like "VARAHI SAMHITA" or "JATAK PARIJAT" etc. Obviously the modern astrology has taken these names from the Veda, which is the ancient most book in the library of the world. These names are thus original to India.

(2) We will study in this chapter the meaning of these mantras with a view to see whether or not they have any astrological import. The first mantra of the sookta runs as under :—

"चित्राणि साकं दिवि रोचनानि सरीसृपाणि भुवने जवानि
तुर्मिशं सुमतिमिच्छमानो अहानि गीर्भिः सपर्यामि नाकम् ।

दिवि भुवने In the heavenly world रोचनानि there are many shining asterisms चित्राणि of various types and qualities साकं सरीसृपाणि जवानि that move together with great speed like creepers in a zig zag path. तुर्मिशं सुमतिमिच्छमानो Deiring to have a superior intellect working without hinderance, अहानि गीर्भि सपर्यामि I praise and admire every day their quality of conferring on us sukha or well being. This mantra recognises the capacity of the nakshatras i.e. asterisms to confer on humanity unfettered intellect. These asterisms deserve our praise for their said capacity, for unfettered intellect is the one thing that is the distinguishing feature of human beings--the highest that they can aspire to possess. Can mere lumps of matter confer on us high quality in the shape of unfettered intellect ? The Veda says, 'Yes'. And in such matters which are beyond the human ntellect to grasp, the verdict of the divine word has to be

accepted. The Veda has clearly stated that the human intellect is corelated to the nakshatras. Such a corelation is what we call astrology. The mantra dealing with the asterisms in general has thus clearly an astrological import, well worth our study.

(3) The 2nd mantra of the 7th sookta of the 19th kanda of the Atharva Veda reads as under :—

सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरा शमार्द्रा
पुनर्वसु सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे ।

अग्ने O God कृत्तिका रोहिणी सुहवमस्तु May the asterisms "KRITIKA" and "ROHINI" prove worth being called i.e. conducive to us. भद्रं मृगशिरा May the nakshatra "MRIGSHIRA" (belonging to the planet Mars, according to the "Vimshottari" dasa system and therefore, sinful) prove भद्रं i.e. good for our moral and spiritual welbeing शमार्द्रा May the nakshatra "ARDRA" (belonging to the planet Rahu, according to the Vimshottari dasa system and, therefore, ordinarily a cause for our moral down fall) prove morally beneficial. सूनृतापुनर्वसु May the nakshatra "PUNARVASU" (belonging to the planet Jupiter according to the Vimshottari dasa system and therefore a moral nakshatra) prove one inducing moral actions in us. चारु पुष्यो May the nakshatra "PUSHYA" (belonging to planet Saturn under our dasa system and hence causing reprehensible action on our part normally) give us likeable action. भानुराश्लेषा May the nakshatra "ASHLESHA" (belonging to the planet Mercury according to the Vimshottari dasa system, and therefore, representing intellect) give us brilliance. अयनं मघा मे May the nakshatra "MAGHA" (belonging to the planet Ketu, according to the Vimshottari dasa system, and therefore, representing Moksha) be for my ultimate good, of नान्यपन्थाः विद्यतेऽयनाय where the word अयन has been used in the sense of "MOKSHA"

(4) The 3rd mantra of the sookta under study runs as under :—

पुण्यपूर्वाफाल्गुन्यौ चात्रहस्तः चित्राशिवा, स्वाति सुखो
मे अस्तु राधेविशाखे सुहवानुराधा ज्येष्टा सुनक्षत्रमरिष्टमूलम् ।

i.e. पुण्यं पूर्वाफाल्गुन्यौ चात्र हस्तः May the Poorva and the uttara phalguni and the Hasta nakshatras prove the harbingers

of religious merit to us. May the Nakshatra "CHITRA" prove शिवा i.e. kalyankari or spiritually conducive to us. May swati prove a source of comfort to us. According to the Vimshottari dasa system this nakshatra belongs to Rahu, who is treated as Saturn for all practical purposes शनिवद्राहु. Hence like Saturn Rahu normally causes sorrow and disease. That is why the opposite of sorrow and disease i.e. "COMFORT" has been asked for from the nakshatra). राधे विशाखे May the nakshatra "VISHAKHA" prove the accomplisher of our tasks. (Vishakha, we know from astrology is owned by Jupiter, who is the significator of all comforts. The word राधा is used in the meaning of "ACCOMPLISHING" may be seen from the following Veda-mantra.

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यतां

इदमहममृतान् सत्यमुपेमि ।

O Lord, you are the "PATI" or protector of all good resolves. I will take vows in good direction and act upon them. Please grant that I may be able to do so and accomplish the resolves. Here at this very moment, I resolve and go from untruth to the truth. सुहवानुराधा May the nakshatra "ANURADHA" prove as efficacious as its name i.e. prove a source of accomplishment. (According to the Vimshottari dasa system the nakshatra Anuradha belongs to the planet. Saturn, who normally represents hurdle and disappointment. That is why the opposite quality of "accomplishment" or success is here sought for). ज्येष्टा सुनक्षत्रं May the nakshatra "JYESHTA" prove to us a good nakshatra. (According to the astrological teaching, the nakshatra Jyeshta belongs to Mercury, who is treated as "VISHNU"—the deity whose portfolio in the "TRINITY"—Brahma, Vishnu Mahesha, is to protect the righteous and hence the preposition सु here.) May the nakshatra "MOOLA" remove all danger to our life.

(5) Students of astrology are well aware of the fact that birth in "GANDA MOOLA" i e. when the Moon occupies the end of the sign scorpio and the start of the sign Sagittarius i e. the asterism Moola is considered as dangerous to the prospects of life and brings about death in infancy. This is true as here there is the simultaneous end of both a sign and a nakshatra. Turning points are like "VOID" and are dangerous every-

where. Turning points on the roads, turning points of the seasons, turning point from boyhood to puberty, turning point from slavery to freedom are all dangerous, ऋतुसन्धिषु व्याधय जायन्ते) Situated as it is on the turning point in space it is verily dangerous for Moon etc. to occupy. To associate "danger to life" with the planet "MOOLA" is thus astrologically very sound in principle.

(6) The 4th mantra of this sookta is as under :—

अन्नं पूर्वा रासतां मे आषाढा ऊर्जं देव्युत्तरा आवहन्तु
अभिजिन्मे रासतां पुण्यमेव श्रवण: श्रविष्टा: कुर्वतां सुपुष्टिम् ।

पूर्वाषाढा मे अन्नं रासताम् May the Poorvashadha nakshatra bestow upon us all types of food देविउत्तराषाढ' मे ऊर्जं आवहन्तु May the Uttrashadha nakshatra resplendent with light confer on us power and energy. (The nakshatra Poorva ashadha according to the Vimshottari dasa system belongs to the planet Venus—the lord of the 2nd sign of the zodiac representing all foods and grains. Venus is a Mool planet standing for the .vegitables and other products of food such as grains etc. It is therefore, very appropriate astrologically to link Venus with good food. Similarly the nakshatra Uttrashadha belongs in astrology to the planet Sun, who is not only a representative of light and divine qualities, but also powers of the body as also of "RAJYA" i.e. the ruling powers. As such it is but appropriate astrologically that the prayer should link light and power with the nakshatra of the Sun. अभिजिन्मे रासतां पुण्यमेव May the nakshatra "ABHIJIT" confer on us 'PUNYA" or moral merit. (The nakshatra Abhijit is considered in ELECTIONAL" astrology as conducive to all good karma. It is, therefore, in the fitness of things that it should be linked to "punya") श्रवण: श्रविष्टा: कुर्वतां सुपुष्टिम् May the nakshatras Shravana and Dhanishta bestow upon us vigour and strength of body. Shravan astrlogically belongs to Moon, who as we know stands for body being one of the ascendants and therefore, intimately linked to body as a whole and its health and strength. To give "PUSHTI" or health and strength is the chief characteristic of the Moon; of Gita 15-13. Similarly Mars in astrology represents specifically the muscular strength of the body. To ask for "Pushti" from the nakshatra representing this planet is, therefore, also but appropriate astrologically).

(7) The last mantra (5th) oı tne sookta runs as under :—

आमे महच्छतभिषग् वरीय आमे द्वया प्रोष्टपदा
सुशर्म आरेवती चाश्वयुजौ भगं मे आमेरयिं भरण्यावहन्तु ।

i.e. may both the poorvashadha and uttarashadha confer us महत् वरीय सुशर्म great and choicest comfort. (The planet Poorvashadha belongs astrologically to Jupiter—the planet of plenty, greatness and comfort, of all of which it is the significator. Here again to link greatest and choicest comforts to a nakshatra that represents Jupiter—a planet of wealth and comforts in astrology is a tribute to the astrological genius of the Vedic Rishis. The nakshatra Uttara-Bhadrapada stands in astrology for just the opposite of wealth and comforts. It stands for "PAUCITY" and "DISCOMFORTS". The idea of the praver is to ask to be saved from such shortcomings and paucity and request for the things desirable in the opposite direction). आरेवती चाश्वयुजौ भगं मे May the nakshatra "REVATI" and Ashvini confer on us great wealth—both material and spiritual. (The nakshatra "Revati" is represented by the planet Mercury who, it must be remembered, can confer crores of rupees in comparison to lakhs by others.

The nakshatra Ashvini belongs to the planet Ketu, who stands for Moksha—the liberated state of the soul, which is a state full of ananda and bliss in eternity. Since all wealth has ultimately the aim and purpose to give us happiness in some form or another, it follows that if we have eternal happiness we have the best of wealth. Thus the astrological and the spiritual justification of linking "wealth" in its most comprehensive sense to the nakshatra of Ketu.

(8) A dispassionate study of the above sookta leaves little doubt in our mind that the Atharva Veda has not only given the names of the 28 nakshatras exactly with the nomenclature and order in which these are used by us today, but has used the qualifying adjectives of the various nakshatras in a manner that tallies exactly with the traits and characteristics that we associate astrologically with the planets representing these nakshatras in astrological texts. There is thus not the least doubt that the Vedas desire to teach us the astrological significance of the nakshatras. Here is another mantra of astrological import.

यानिनक्षत्राणि दिव्यन्तरिक्षे अप्सुभूमौ यानि नगेषु दिक्षु
प्रकल्पयन्श्चन्द्रमा यान्येति सर्वाणिममेतानि शिवानि सन्तु ।

This is the first mantra of the 8th sookta of the 19th Kanda of the Atharva Veda. In this all the asterisms as a whole have been dealt with vis a vis the function of Moon passing through or transiting them. In this mantra the central and crucial word is प्रकल्पयन् which describes the role of Moon in relation to the nakshatras which it transits. This word has been translated by Pandit Kshem Karan Das Trivedi of the Sarva Deshik Arya Pratinidhi Sabha as समर्थ करता हुआ i e. empowering the nakshatras. Keeping this point in view the translation of the mantra would be as under :—

As these nakshatras are thansited by the Moon are empowered with action by that Moon, to act in the heavens (दिवि), in the intermediate sky (अन्तरिक्षे), on waters (अप्सु), on mountains (नगेषु) on all directions (दिक्षु) May all the nakshatras prove to our highest good. This mantra clearly gives us a clue to the working of the nakshatras through the location of the Moon. Astrology, while dealing with the Vimshottari and other systems of dasa does nothing but gives a practical shape to what the Veda has stated in the form of a brief sutra, for what is after all the dasa system if not the working of the nakshatras through their respective lords (Planets), determined on the basis of the position occupied by the Moon in a particular nakshatra at the time of birth of an individual whose horoscope be under study. The seed of the dasa system of astrology is thus contained in the Veda. The mantra in question is nothing but an astrological statement pronouncing the basic principle that the varying effects of the nakshatras on man living on mountains, or on earth or on other beings in air, earth or water, are the results of the activation of the nakshatras concerned by the Moon through its transit of those nakshatras. The dasa system of the Hindu astrology is thus completely native to India and has its roots in the Veda—the oldest book in the library of the world.

Here is another mantra relating to the nakshatras and having astrological import.

अष्टाविंशानि शग्मानि सहयोगं भजन्तु मे, योगं प्रपद्ये क्षेमं च
क्षेमं प्रपद्ये योगं च नमो अहोरात्राभ्यामस्तु ।

This is the second mantra of the 8th sookta of the 19th Kanda of the Atharva Veda. This mantra also relates to the subject of the nakshatras as is evident from the word अष्टविंशानि (twenty eight)—the total number of the nakshatras. Its translation would be as under :—

May the अष्टविंशानि 28 nakshatras मे भजन्तु serve me or give me all that is शिवानि शग्मानि both spiritually good and materially beneficial, as also the power to accumulate (wealth etc.). May this power to accumulate be accompanied with the power to retain and preserve it. May their be नम: for the day and the night. The word नम: here probably means यथा योग्य व्यवहार is utilisation to our best advantage. The idea is that the goods and the capacity to preserve them prayed for from the nakshatras should be judiciously utilised. May we ask How can the mere lumps of matter called the star or the asterisms confer on us not only the goods that we desire but also the capacity to preserve those goods. Obviously there is a relation between our capacity and the asterisms. This relation cannot but be astrological in nature, for a mere physical action or influence on the earth by the nakshatras can provide us means of living but cannot give us the capacity to preserve those instruments of living, unless we concede that the influence of these asterisms generates and activates powers in the human system. If we concede this, we have admitted virtually that the influence of the nakshatras is astrological in nature.

Chapter 22

Vedas and the Conception of "HOUSES"

We have seen elsewhere how the rationale behind the allotment of Moksha to the 12th house under the astrological principles adumbrated by Maharshi Parashar conform to the spiritual principle laid down in our highest spiritual literatuer i.e. the Vedas and the Upnishadas. We have also seen how the rationale behind the allotment of a specific degree of a specific sign as the exaltation point for a planet conforms to the spiritual concepts of the Vedic lore.

In this chapter we propose to study the house of Moksha or liberation i.e. the 12th house in a horoscope. It would he a study of the mutual relation of the 12th house with the other houses of the horoscope. The study will thus be basically astrological in nature, but the aim will be to show how this relation derives its rationale from the spiritual principles. It is reasonable to argue that if astrology has taken its basic and fundamental principles from the Vedas, these principles when studied in the horoscope must conform to the spiritual principles of the Vedas.

(2) The 12th house is the negation of the first house on the anology of the house 12th from the 8th (Longevity) being the 'MARAKA' or the killer of the 8th (Longevity). This aspect of the question has already been discussed.

(3) Let us now see the relation of the 12th house to the remaining houses of the horoscope. Consider first the relation between the 12th house and the second house. We have emphasised in our works that the house of education in the horoscope is the second house. It is the house which deals with the age following immediately the infant age, and is concerned with the period when we go to school and start getting our

education. It is, therefore, appropriate to consider it as the house of education, as against the opinion of some who hold 4th as house of education or against the opinion of still others who hold the 5th as the house of education. In holding this opinion in regard to the second house as the house of education, we are in company with the standard authors in the astrological field. For, example, the author of the famous work "PHALA-DEEPIKA" opines in shloka 10 of chapter I as under :—

लग्नं होरा कल्पदेहोदयाख्यं रूपं शीर्षं वर्तमानं च जन्म
वित्तंविद्या स्वान्नपानानि भुक्ति दक्षाक्ष्यास्यं पत्रिका वाक् कुटुम्बम् ।

i e. the first house is named as "LAGNA", hora. kalpa, deha, udaya, roop, sheersham (head), vartman (present time,) janma bith. The second house is called the house of vitta (wealth), vidya (education), anna panani bhuktim (eating and drinking, the right eye, face, letter, speech and the family. Mark the mention of "EDUCATION" as relating to the second house. Similarly in shloka 3 of khanda 5 of "*UTTRA Kalamrita* ...a renowned work on astrolory we read :—

विद्या स्वर्ण सुरौप्य धान्य विनया नासा मनस्थैर्यके
तत्पार्श्वस्थनरो नरो गमागम विधि जीवाद्यता द्रव्य भात् ।

i.e. the following should be studied astrologically from the second house. And the very first subject that the author lists is "EDUCATION". He adds to the list gold, silver, foods, humility, nose, steadiness of mind, dependents, manner of income, and expenditure, power of life. Again we read in the first shloka of chapter 3 of the standard work "SARVARTH CHINTAMANI" as under :—

कोटुम्बाद् भर्तव्यान्मुखं च वाग्दक्षिण[illegible] पूर्वाधनि
विद्या भुक्ति विशेषान दासान् मित्रा[illegible]रेत् ।

i.e. from the second house shou[illegible] considered all about one's family, dependents, face speech, right eye, accumulated wealth, education, food, servants and friends. Here again "EDUCATION" has been mentioned as relating to the second house.

(4) Now the 12th house is 11th from the 2nd and denotes its total gain. We know from the word of the Lord in the Gita 10-32 अध्यात्म विद्या विद्यानाम् i e. the spiritual education is the

best of all educations. This is not without reason. Why do we get education in this world at all ? Obviously to earn. Why do we earn ? To have pleasures of life. All education of engineering, medicine and law leads ultimately to pleasure and joy or it is intended to lead us to them. The spiritual education gives us Moksha which has been defined as one that brings about utter and total destruction of sorrows, by removing the root cause of sorrow viz., birth itself and gives us ananda eternal. No worldly education is capable of securing wealth enough to give us eternal happiness. Hence the 12th house being the culmination of ananda is the gain of the highest of eduction.

(5) From the 3rd house the 12th house is 10th. We know from astrology that while the 4th house is "NADIR"—the lowest, the tenth is zenith"—the highest. The 12th is thus zenith to the 3rd. The 3rd house represents "PRAKRAMA" or great effort. The 10th is the "PARAKASHTA" the acme of it. From the Gita chapter 4 shloka 17 we know that actions are of three kinds viz., actions prohibited by religion, actions enjoined by religion and actions which though called "actions" are in reality no actions in as much as they yield no results, good or bad. "UNSELFISH" actions are the actions of this type. The 12th house—the house of Moksha relates to the last type of actions, which are actions involving goodness for goodness's sake.

The state of Moksha is thus the acme of activity— a doctrine taught by both astrology and spirituality. Hence astrology is conformatory to spirituality.

(6) The 12th house falls 9th to 4th. The 4th stands for mind—the emotional principle in man. Just as the 9th from the the 1st represents excellence of the moral self and its "SHUBHATVA" or ennoblement, the 9th from the 4th denotes the ennoblement of the 4th house. It is through the ennoblement of the mind, through it's purification, through the attenuation of the mind's faults and sins that Moksha is attained. In this connection the attention of the readers is invited to shloka 25 of chapter 5 of the Gita, from which it is clear that the state of क्षीण कल्मष —the state where the mind is least impure, leads to the destructions of sorrows for all time and to the acquisition of the state of "NIRVANA" or Moksha. Thus the purity (9th house) of mind (4th house) constitutes the state of God realisation.

It is only the pure in heart that attain to God. God does not like "HYPOCRISY" and deceit. The Yoga Shastra counts शौच or purity as the foremost of personal qualifications of a yogi. Christ is also of the same opinion, for he says—"Blessed are the pure in heart, for they shall see God" (Mathew 5-8). The 12th being thus the purest state of mind, on account of its being 9th from the 4th, denotes the highest state of purity i.e. of Moksha We thus see Astrology following in the foot steps of spirituality and echoing the sentiments of the Vedic mantra तन्मे मनः शिवसंकल्पमस्तु etc. (May my mind always think in spiritually good terms.)

(7) The 12th house is 8th from the 5th house. The 8th house in any horoscope is the house of death and destruction for the house from which it is 8th. The 5th house denotes मन्त्रणा i.e. intelligence and keenness of intellect. Now the urdu poet says :—

"AKLA GO TERE AASTAAN SE DUR NHIN? PAR IS KI KISMAT MEN HAZOOR NAHIN. JAAM ISKA GO RANGEEN HAI ? IS KE BADA MEN SROOR NAHIN" O God, the intellect is a very valuable thing that takes us to your threshhold. But alas, it is not her good luck to realise you. Its appearance and face value is very colourful, but it does not contain any spiritual bliss. In fact the spiritual teaching enjoins that in the highest state of God realisation or Moksha the intellect has to be calm and without any activity.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह, बुद्धिश्च न विचेष्टति
तामाहु परमां गतिम् ।

i.e. when all the 5 sense organs along with the emotions are still and where intellect is without any 'CHESHTA' i.e. activity, that is named the highest state of perfection. Moksha is thus the destruction of the intellect (destruction, of course brought about by meditation and thought and not by any force or drug) Just as the 12th house is the destruction of the 5th Moksha is the destruction of the intellect. This is the concordance between astrology and the Vedic teachings. Yes, astrology gives practical shape through the horoscope to what the shastras teach by the written word.

(8) Students of astrology know that the 7th house in the horoscope stands for "PARTNERS" or co-operators, may they

be in the form of partners in marriage, husband and wife, or may they be partners in business. The 7th is the house of co-operation. The 6th house in the birth chart being 7th from the 12th, has to play the role of a co-operator to the 12th house, i.e. co-operator in the state of Moksha. Is it so ? Yes, because the 6th house is the house of "PAUCITY", "WANT" and "POVERTY"—poverty or absence of the worldly desires "It is easy for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven" says Christ. न वित्तेन सर्पणीयो मनुष्य: "Man cannot have spiritual peace through wealth" declares the "KATHOPANISHADA". In fact in the state of Moksha, as in deep sleep, there is absence of the world with all it's so called charms. Want of worldly desires is, therefore, a co-operative factor in achieving liberation. Liberation from the world is the only true liberation. Here again one does not fail to see astrology playing an identical role with religion or spirituality.

(9) The 12th house is 5th to 8th, i.e. the offspring of it. We get or acquire the 12th as a direct result of, or offshoot of the 8th. It is only through dying to the world and its pleasures that give birth to life eternal.

जिस मरने से जग डरे मेरे मन आनन्द,
मरने ही से पाइयेपूर्ण परमानन्द ।

Says Kabir—the great mystic—His valuable opinion, pregnant with the highest spiritual truth, when translated would stand as under :—

"THE DEATH OF WHICH THE WORLD IS AFRAID GIVES ME THE HIGHEST SPIRITUAL BLISS, FOR IT IS THROUGH DEATH THAT THE BLISSFUL STATE OF MOKSHA IS ATTAINED" Kabir is in happy company of the prince of peace—Christ Jesus who says:—"HE THAT FINDETH HIS LIFE SHALL LOSE IT AND HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT". This obviously means dying to matter and living in spirit. Death giving birth to immortality. The 12th being a progeny to the 8th house, the upnishada echoes the same sentiment when it says—

कलासर्गकरं देवं ये विदुस्ते जहुतनम् Only those who die to body know the creator of all. We need not multiply quotations from religious texts. Suffice it to say that when we say 12th is

the progeny of 8th house, we only restate in astrology a truth preached by religion.

(10) The 12th house is 4th to 9th in the horoscope. The 4th house stands for "RESIDENCE" in astrology, while the 9th house stands for morality and spirituality. This means spirituality resides in the 12th house. Surely it is not an exageration. The state of Moksha represented by the 12th house is what else but the state where the highest spirituality resides. Mundak Upanishada calls the supreme as the abode of truth सत्यस्य परमं निधानम्. The holy Bible calls it "THE TEMPLE OF GOD" (Rev 3-12), where one is made a permanent piller and is no longer under the necessity of "Going out any more" (i.e. being born again), Here again the link between the 9th and the 12th house in astrology has the same meaning as in the Vedas and other books of spirituality.

(11) The 12th house of the horoscope is 3rd from the 10th. The 10th is the house of "Ruling powers" and the 3rd therefrom means its power. In other words the 12th house is the power of the tenth, This is the astrological position. On the side of Vedas the Brahm or the supreme who is realised in Moksha is the ishwara of the ishwara, is the ruler of the rulers तमीश्वराणां परमं महेश्वरम्, the king of kings, the power behind the prowess. Thus the relation between the 10th house and the 12th house in astrology is the same as taught by the Vedas and the upnishadas.

(12) Lastly the 12th house is 2nd from the 11th in the horoscope. The second is "wealth" and the 11th is the house of desireless works as discussed and shown while explaining the evolutionary character of the set up of the birth chart. The 12th is thus the highest wealth of the unselfish i.e. the state of Moksha is the most valuable thing for the advanced sadhaka or the seeker after truth. This is exactly the view of the Vedas. The very first mantra of the Rig Veda calls God रत्नधातमं ie the abode of jewels of the highest water. Christ calls Him as "Treasure" (See Mathew 6-21) The bhakta cries out राम रत्न धन पायो जी मैंने I have got Rama as my most valuable jewel.

We thus see that the mutual relations between the houses of the horoscope is very meaningful. Since we are here concerned with the Vedas whose primary aim is to show us the way to

salvation, we have taken up for study the house of Moksha i.e. the 12th house in its relation with the other houses, and seen that in each case what is true astrologically is also true according to the injunctions or the teachings of the Vedas and the Upanishadas etc as well. Astrology is, therefore linked to the Vedas in the converse order as well. That is to say if Vedas teach astrology in the seed form, astrology as a tree points its branches and fruits to the fact that its origin is the Veda.

(14) Similarly the spiritual facts are verifiable in the houses of the horoscope in different ways. We would illustrate our idea by taking up for consideration the tenth house in its relation to the 5th house of the birth chart. Through astrology we know that the tenth house is called the house of "Karma" and the 5th as that of "Mantrana" or the intelligence.

(15) Now the 5th house is 8th from the 10th. In other words the 5th is the destruction or death of the 10th house, for the 8th house everywhere denotes the death of the traits of the house from which it is 8th. This relation then means that karmas die in the 5th house. This is not merely an astrological statement of facts but a confirmation of the spiritual principles, for we read in the spiritual literature :—

श्रेयान्द्रव्य मयाद्यज्ञाज्ज्ञान यज्ञ: परंतप
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।

(Gita 4-33)

O Arjuna, the spiritual good obtained from the state of Gyana is any day better than mere performance of good actions, through the material means. O Arjuna, in Gyana lies the culmination of all Karmas. The adjectives used by the Lord are very significant. The Lord is referring to सर्वं "ALL" karmas as if the word सर्वं (all) was inadequate to express fully the intention of the Lord, another adjective with the same meaning viz अखिलम् has been used. Thus the idea is that in the state of Gyana—all actions good, bad, and indifferent are lost. There is the destruction of all karmas, may they be performed by the sense organs, or by the emotional mind or even by the intellect.

(16) The idea is made still more clear by the Lord in shloka 19 of chapter 4 of the Gita by saying—

यस्य सर्वे समारम्भा कामसंकल्पवर्जिता,
ज्ञानाग्निदग्धकर्माणं तमाहु पण्डितं बुधा !

O Arjuna the fire of Gyana which is born out of a state where there is no desire or wish for any worldly object burns totally the karmas or the actions. In other words such burnt karmas are no longer capable of sprouting into good or bad fruits, like a burnt seed giving no fruits. Thus according to astrology the 5th house—the house of right intelligence is the destruction of all karmas—a principle taught by the Lord Himself as a spiritual principle. Thus if Vedas and Upnishadas teach spiritual truth astrology does no less.

तेन त्यक्तेन भुञ्जीथ मा गृधः कस्यस्विद्धनम् says the Yajur Veda i.e. enjoy life with a sense of "renunciation". We have cited Gita often as it is the essence of all spiritual literature, for :—

सर्वोपनिषदो गावो दोग्धः गोपाल नन्दन, पार्थो वत्सः सुधीर्भोक्त
दुग्धं गीतामृतं महत् ।

i e. consider all the spiritual literature of the Upnishadas as "cows", Lord Krishna as the cowboy, Arjuna as the small calf, Gita the milk taken out of the cows and the people of the earth as the consumers of that milk, which makes one immortal. Just as the small calf is instrumental in bringing down the milk to the milk bag of the cow and then using it himself and the owner of the cow, in the same manner Arjuna to whom the Gita was preached by the Lord is only an instrument through whom the humanity at large gets the benefit of the milk of immortality.

(19) In short then idea of giving the anology of the relation between the 10th and the 5th houses of the horoscope is to illustrate the fact that the science of astrology being a limb or an integral part of the Vedas—the spiritual nowledge, killustrates how it corroborates the spiritual principles. Thus astrology is derived from a spirituality and is complementary to it.

Chapter 23

Identity Of The Vedic And Astrological Ideal

(1) Evolution is taught to us by the present day science. It teaches us the theory of "STRUGGLE FOR EXISTENCE", "THE SURVIVAL OF THE FITTEST" and the evolution of species. Religion also teaches us the doctrine of "EVOLUTION" though a little differently from Science. It teaches us that man was originally in his purest form—one with the supreme, and that as a result of the fall of Adam and eve the coming generations have fallen in sin. They have to redeem themselves and reach again their original state of purity. The "HINDU" view is still a little different in as much as this view does not contemplate any original fall of the original man leading to t he fall of the progeny of the first couple. The Hindu view is that we cannot imagine any first birth of man. He has been in existence as a soul from eternity and would continue to exist as such till such time as he has worked out his salvation through his efforts supplemented by the grace of God.

(2) In any case be it science or religion they teach that man has to rise to higher and higher states of existence through his successive efforts in life after life. Religion teaches us that we have to exert hard and have to attain to our pristine glory and excellence. We are in the process of evolution and have so long been involved in the reverse process of "INVOLUTION". From involution we have to go back to evolution.

The purpose for which the universe has been created has been very clearly stated in the yoga sutras of PATANJALI. The yoga shastra declares :—"प्रकाश क्रिया स्थिति शीलं भूतेन्द्रियात्मकं भोगापवगार्थं दृश्यम्" i.e. this whole universe that we see (दृश्यम्) round us, has the qualities (शीलम्) of light (प्रकाश) i.e. the "SATVA"

guna, activity (क्रिया) i.e. the Rajo guna and inertia (स्थिति) i.e. the tamo guna. This universe exists in two forms, continues the yoga sutra, One is the form of the matter that forms the part of the limbs of the sentient beings—called the "ORGANIC" matter, and the other is the matter that exists outside of the sentient beings i.e. the dead matter, if we may call it so. Now according to the yoga sutra, the purpose (अर्थम्) of the creation of the organic and inorganic matter is two fold. Firstly to make man go through the joys and the sorrows of life in order to reap the good and bad results of his karma in the previous life and secondly to afford man the opportunity to work out his "apvarga" or salvation through his personal efforts supported by the grace of the Ishwara.

(3) What is "MOKSHA" that has been held as the ideal for man to reach, as inculcated by all religions ? It is to become one with the supreme being, to actively realise ones identity with the supreme being, for all religions teach that man in his innermost nature is nothing but the supreme being Himself. Did not Christ urge the people "Be ye perfect as your father in heaven is perfect ? It is through the establishment of the identity of man with the supreme being that one attains to Moksha. Lord Krishna has made this point very clear in the Bhagvat Gita (see shloka 2 of chapter 14). The Lord says—One who is established in the "GYAN YOGA" attains to the same highest state in which I am established. Such a person is neither born in the beginning of the creation of the world nor is put to sorrow when the whole world is destroyed. In other words he is no longer subject to birth and death.

This is exactly again the teaching of the holy Bible, in which (See Rev Bible) we again read that "one who has overcome is made a permanent piller in the temple of God and is not under the necessity to go out any more". The phrase "Go out any more obviously means not to go out in various bodies. The holy Bible recognises the doctrine of transmigration of soul. The whole Christian world continued to believe in this doctrine for about a hundred years after the crucification of Christ. It was only in the third council of Constantinople that it was decided by the Christian world against the teachings of the holy Bible, of course, not to believe in the doctrine any more. Any

way what we are trying to stress is the fact that "MOKSHA" or "LIBERATION" is the ideal of religion everywhere, be it Hinduism or christianity.

(4) Now astrology, being a limb of the Vedas follows in the foot-steps of spirituality. Astrology like religion holds Moksha as the highest and the ultimate aim of man. We have shown in rather detail in our work "ASTRO SUTRAS" how the traits and characteristics of the twelve houses of the horoscope have been so arranged and designed that they denote the evolution of man from birth to Moksha. The birth is the first and the Moksha the last. Hence birth is seen from the first house and Moksha from the last house. The house first to eight of the horoscope are preparatory to get to morality denoted by the 9th house. Once one is morally sound he will engage himself in charitable deeds denoted by the tenth house. Again once the man is established in the atmosphere of moral and charitable acts (10th house) it will not take him long to see that the highest form of actions is that where these actions are performed without any selfish end. Such selfless actions are good actions for goodness sake. That is why in the natural evolutionary order the house of unselfish acts comes immediately after the moral but selfish actions. There is nothing higher than unselfish actions so far as the question of actions is concerned. The natural sequence to unselfish actions is Moksha, for to deny the fruits of actions is to ensure the non aquisition of the instruments for reaping the fruits of actions. In other words we ensure that we do not get into the body to reap any results.

(5) We have shown in the "ASTRO SUTRAS" that the first house of the horoscope indicates all that comes first in life i.e. the very birth, the acquisition of the body, its colour, the caste in which we are born, the stature of our body etc. In the evolutionary order what we need immediately after birth is "FOOD". That is why "FOOD" of every description, the instrument of enjoying the food i.e. the mouth, the vessels in which we eat and the liquid assets that constitute our food are all considered and examined from the second house.

Food is ensured by the arms of the farmer. Hence the third house, following the second indicated arms, labour and brothers (who are one's arms indeed) The fourth is the next house. It indicates the will to work followed by the 5th house

which shows how to work. The next house is sixth in the evolutionary order. It is necessary to tackle the enemies and to overcome the hurdles and obstacles in life before we can hope to make any progress in life. Still we need some co-operator, some partner in business of life or in private life in order to make requisite progress and to learn the necessary lessons. Then comes the house of sin, if that is won we have earned the merit to entitle us to be called "MORAL". Then, of course, follow the houses numbering tenth, eleventh and twelfth. These houses have already been dealt with in so far as the question of the evolution of man is concerned and the part these houses play in the evolution of man.

(6) Thus we have seen how the ultimate aim of astrology as that of religion is to attain Moksha denoted by the last house —the highest house for the spiritual excellence of man.

Chapter 24

Brahma Vishnu And Mahesh In Astrology

There is yet another symbological aspect of the Vedas which is true both spiritually and astrologically. We mean the "TRINITY" in religion comprising of "BRAHMA", "VISHNU" and "MAHESH".

(1) Every student of Hindu religion and mythology is well aware of the divine trinity represented by BRAHMA, VISHNU AND MAHESH. BRAHMA—the first member of the trinity is the name of the supreme being or the logos in his fuction as the creator of the universe. It is his responsibility to see that all sorts of species are created in their appropriate form in the beginning of each period of creation. He ensures that from the beginning of the creation man is equiped with the requisite knowledge to carry himself through the vicissitudes of the life on earth. In the symbolic representation of this deity we, therefore, have him as holding the Vedas in his hands. It is the "PRAJA PATI" Brahma, who according to the Gita (See shloka 10 of chapter 3) inculcates in man the spirit of "SACRIFICE" for a successful moral and spiritual life. The function of maintenance, security, nourishment and the strengthening of the human beings is the function of Lord Vishnu—the second member of the trinity. Lord Vishnu, according to every significant mythological depiction has four arms. In these arms He holds four articles, each of which is an emblem that denotes an instrument through which He carries out His function of "PROTECTION". The four instruments are—the Shankha, the Gada, the Chakra and the Padma.

(3) The "SHANKHA" or the counch gives out sound that spreads itself alround. It stands as a symbol of 'PROPAGANDA'. In modern terminology the Shankha may be interpreted as comprising all means of propaganda such as Radio,

Television and the press etc. "Gada" or mace is a symbol of power and includes in its ambit all types of power—the air force, the armies and the navy. The "CHAKRA" or wheel is the symbol of machinery, for all machines have in them in some shape or other the use of "Wheels". "PADMA" or Lotus is a well known symbol of "LAKSHMT" or wealth and denotes all types of wealth mineral and non-mineral alike. It will be readily seen that a society or a nation that has an efficient propaganda machinery, possesses a strong military power, can make use of heavy machinery and is rich with mineral resources such as metals and oils, would be best equiped to protect itself or, in other words to have the benefit of the protection of Vishnu—the second member of the trinity.

(4) Mahesh, Shiva and Rudra are synonyms. They all denote the deity responsible for destruction. Lord Shiva is the destroyer par excellence. He is the destroyer both on the individual and the cosmic level. On the individual level He represents a "REALISED" soul, who in his state of "SAMADHI" or "TURYA" has destroyed through his third eye—the eye of spiritual wisdom, all "PRAPANCHA" Maya or the material world. The Upanishadas—the books of practical wisdom teach us that in the highest state of spiritual perfection although one is in his best health, physically, mentally and intellectually one does not perform any action with one's body, mind or intellect. That is the state where the supreme spirit reigns supreme. In the pictures, therefore, Lord Shiva is shown as residing in the cremation ground, where there is the end of the body with all its capacities. The death of Lord Jesus Christ at the cross is sombolic of the resurrection of the spirit through the destruction of the body. Swami Ram Tirtha expresses the same universal truth when he declares in urdu "FANNA MEN BAQQA HAI, Baqqa men Fannah" i.e. in the destruction of the flesh lies the life immortal.

On the spiritual level in the cosmos, it is the Supreme Atma or the supreme spirit that remains after every thing is destroyed. It is only the "SHIVA" that survives as an agent of destruction.

(5) The word "GOD", whatever its etymological derivation, can be understood as standing for the trinity in as much as "G" may be interpreted as the power of "GENERATION", "O as

the power of "OPERATION" and "D" as the power of "DESTRUCTION". We may in a sense, therefore, associate Christianity with the trinity as defined above.

(6) As regards Islam, the very first verse of the Holy Qoran reverently mentions the trinity in the shape of "RABBA" —the creator. "REHMAN"—the merciful protector and 'MALIKE YOMIDDIN' as the lord of the day of the judgement i.e. the destroyer. All religions have, thus, in some shape or form the conception of "TRINITY"—the Brahma, Vishnu and Mahesha, and what is more significant, the order of the names is the same everywhere.

(7) Having seen that religion everywhere recognises trinity and its function of creation sustenance and destruction, the question arises as to how this conception of trinity is relevant to astrology. Astrology being a limb of the Vedas it is most essential that the conception of trinity should find a place in the astrological set up.

(8) Let us, therefore, see how astrology recognises Brahma, Vishnu and Mahesha and how the functions of creation, maintenance and destruction are relevant to astrology. Astrology being a universal science naturally uses universal concepts and symbols. It is not so much concerned with the names as it is with the functions that these names denote. In phylosophy the names do not matter, the essence, the spirit matters. A rose will smell as a rose whatever its name.

(9) In the divine science of astrology, the first house stands for creation, second for sustenance and promotion, and the third for destruction. Then starts the second triplicity, where the 4th house stands creation, 5th for its maintenance and promotion and the 6th for its destruction. Next comes the third triplicity with the 7th house standing for creation, the 8th for sustenance and the 9th for its destruction. Lastly comes the 4th triplicity with the tenth house as for creation, the 11th for maintenance and the 12th for its destruction.

(10) At this stage you are likely to raise an objection, as to how this order can apply to the sets, when for example the 9th house is not one of destruction. But if you keep in mind the fact—the order of creation, sustenance and destruction relates only to the particular trait of the triplicity. Denoted by

the first house in the triplicity, you will understand the logic behind the whole theory. Let us make the point more clear. The first house of the horoscope represents the first part of the "KALA PURUSHA" i.e. the head and the brain. Hence the first triplicity relates to the brain. The fourth house represents the "SUKHA" or comforts and as such the second triplicity relates to "Pleasure". The 7th house represents "Sex" and therefore, the third triplicity is concerned with sex. Similarly the last triplicity starts with the tenth house—the house of "Karma" and is therefore, concerned with Karma.

(10) Let us go into the question in more detail. The first house represents the brain. The second is the sustenance and the maintenance of the brain. This work is performed by edudation in the schools and colleges. The third house stands for "CONFUSION" of mind as would be evident by reference to shloka 4 of khanda 5 of Uttar Kalamrit. The third house therefore, rightly stands for the destruction of the brain power. The 4th house stands for comforts and plasures. The 5th is the house of exuberance of pleasure and its enrichment. It is for this reason that pleasure resorts such as the cinema, the theatre and the clubs are all represented by the 5th house of the horoscope. The 6th house of the horoscope stands for the enemies, the hurdles and oppositions in life. The atmosphere of enmity obviously destroys pleasure.

(11) The 7th house relates to sex. The second to the 7th i.e. the 8th is the enrichment and excess of sex. The 8th house is one of sin and is intimately related to the sin connected with the sex. The 9th house is the destruction of sex in as much as this house stands for morality and spirituality, which do not encourage sex at all. The yoga sutras prescribe celebacy as one of the essential requirements of a yogic or spiritual life.

(12) The last triplicity starts with the tenth house—the house of Karma. The 11th is the most developed and enriched form of Karma i.e. the selfless karma, as we have shown in our work "ASTRO SUTRAS". The last house in thetriplicity i.e. the 12th stands for the destruction of all karma whether good or bad. The last house is the house of "MOKSHA" which its very definition requires the cessation of all karmas, in order to stop the wheel of birth and death. We read in the

books of wisdom viz the Upnishadas that in the state of Jeevan Mukti or turya, there is no activity either by the body or the mind or the intellect, as already stated. Thus the 12th house is the destruction of all karmas.

(13) The above discussion has served one very good purpose. It has proved that the third house stands for the destruction of the brain, the 6th for the destruction of pleasures, the 9th for the destruction of sex and the 12th for the destruction of all karmas.

(14) The sequence of thought, pleasure, sex and karma is also, we think, a natural psychological sequence. All thoughts that arise in the human mind are inextricably woven with the idea of getting sukha or comfort in the positive sense of achieving it or in the negative sense of getting it by avoiding pain. After the idea seeking pleasure has arisen we naturally seek the means to satisfy our desire for the pleasure. For that purpose we seek the company of others for the sex and finally we engage ourselves in karmas. We are, of course, caught in the vicious circle of Samskaras followed by desire and karma, then again samskaras, desires and karmas, unless we get by the grace of God the capacity of the third eye, see through the net of karmas and first going through the process of good karmas followed by selfless karmas and then get out of the karmas altogether.

(15) The arrangement of the 12 houses of the horoscope in the evolutionary order, with each triplicity denoting a stage in life, is thus a tribute to the wisdom of the Vedic pioneers of the science of astrology and attracts us to this divine science for study and benefit.

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